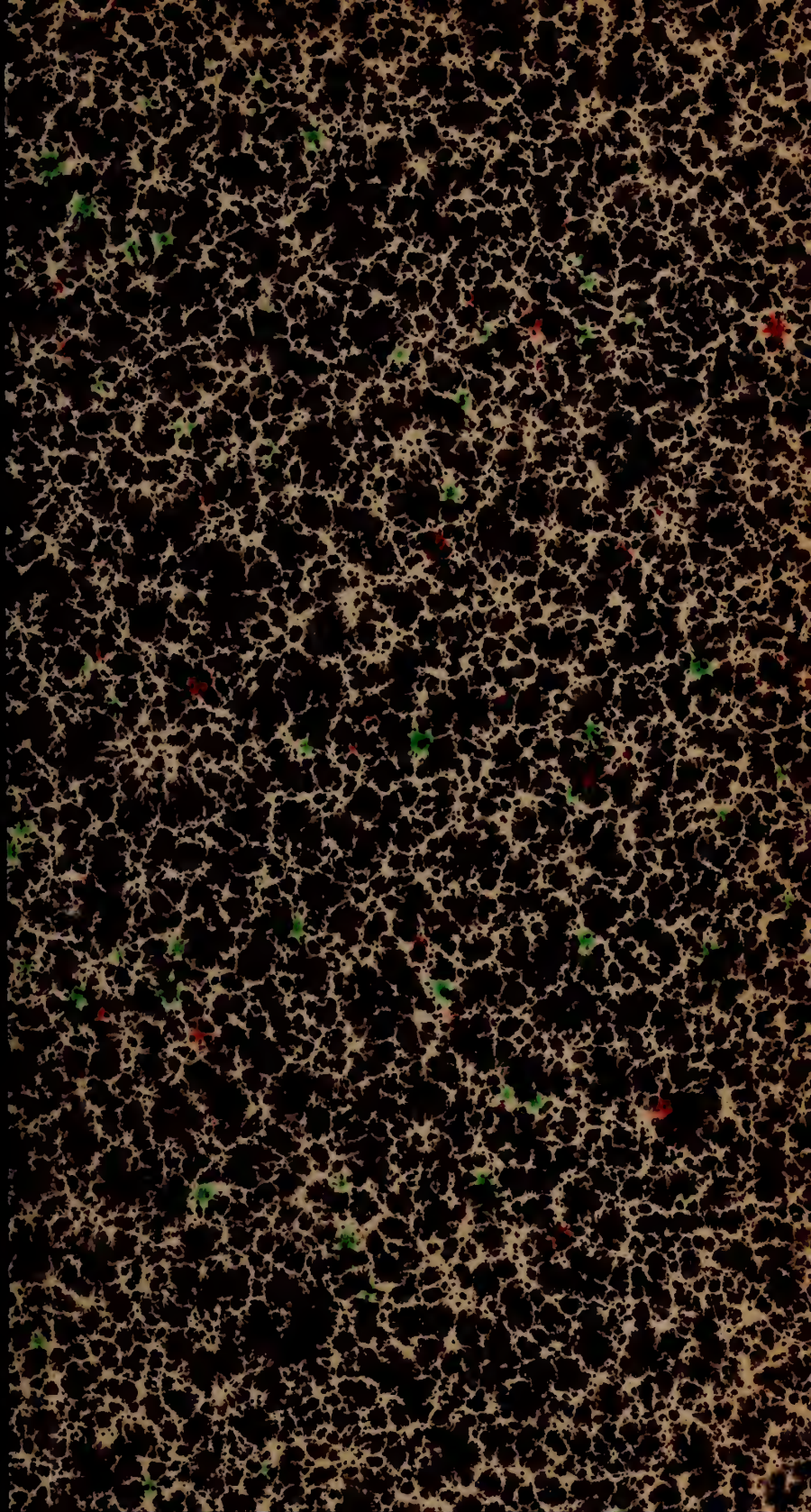

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Our Greatest Missionary Call

The American Board calls for 300 new workers at the earliest possible moment

This is more than three times the number asked for in a normal year. The reason for the great expansion is to be found in the depletion of the missionary force in India and Africa, and in the necessity of at once organizing a band of workers for rehabilitation work in Turkey the moment peace is declared.

The American Board believes in Preparedness

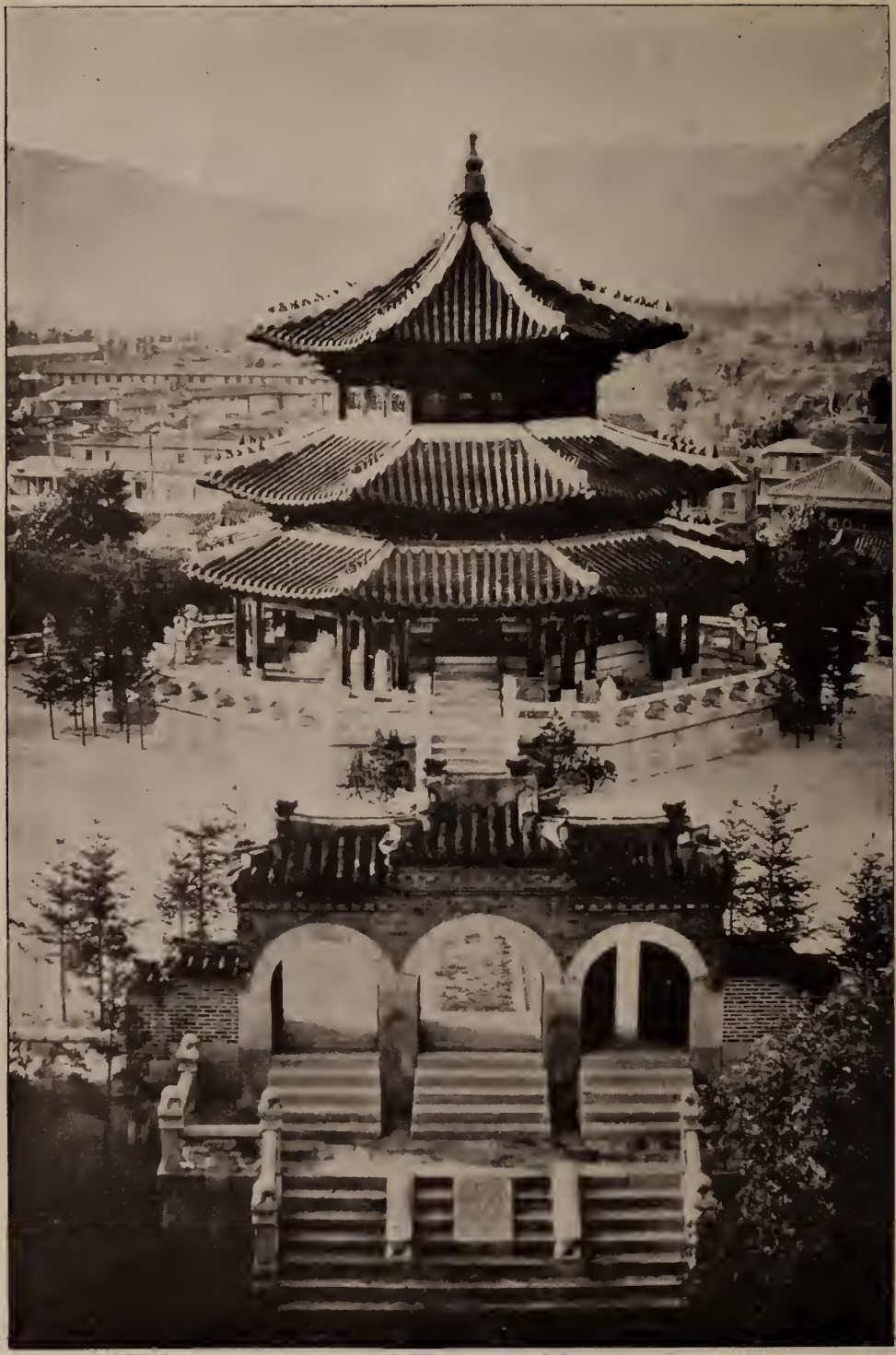
The situation in Turkey and the Balkans is so extreme, both in the matter of need and opportunity, that the Board does not dare to wait until the war is over before organizing an advance. We must secure our new missionaries right *now*, and have them ready to move upon Turkey the moment conditions make possible. For this purpose alone we are calling for 175 new workers, 110 for the General Board and 65 for the three Woman's Boards. This is probably the largest order for new missionaries ever issued by any Board for one country.

Let the Challenge ring through the Churches

We count upon our college leaders, but especially upon our pastors, to spread abroad this challenging appeal for new recruits. All kinds of workers are needed: ordained men, physicians, nurses, educators, evangelistic workers, men and women. Write for our special circular of information.

The American Board

14 Beacon Street *Boston, Mass.*



THE TEMPLE OF HEAVEN IN SEOUL, KOREA

The Missionary Herald

VOLUME CXIV FEBRUARY 1918 NUMBER 2

Student Volunteers in War Time

THE quadrennial convention of the Student Volunteer Movement, the largest and most significant student gathering held in this country, could not meet as usual in this its regular year, because of war conditions. In its place a small conference, attended by about six hundred students, professors, missionaries, and church leaders from the United States and Canada, was held at Northfield, Mass., January 3 to 6.

After the forceful presentation of the responsibilities resting upon the present student generation because of the world situation, the claims of the foreign missionary enterprise, "the greatest peace society in the world," were urged by speakers and accepted by students as never before at a missionary gathering. The delegates present proved that they would not be guilty of the unstatesmanlike attitude towards missions suggested by the phrase, "We can't till after the war," but voted unanimously to adopt a program which calls immediately for a more aggressive campaign in behalf of missions than has ever before been undertaken in our colleges. With the slogan, "Christian principles of world democracy," the program of advance aims to secure (1) at least 200,000 students in voluntary Bible and mission study classes during the rest of the college year; (2) a thoroughgoing application of these Christian principles to every-day life on the campus, in the nation, and in the world; and (3) enough recruits to carry out the missionary program of the church and a fund of at least a million dollars, half of which shall be given for world evangelization and the other half for a second student friendship fund similar to the one raised the past year.

Facing Appeals

IMMEDIATELY after the presentation of this program, an appeal was made for the financial support of the Student Volunteer Movement. The response of the delegates to this appeal furnishes another proof that the sufferings of the present day are inciting to ever increasing generosity. The 600 delegates pledged $22,843 a year for four years, a sum larger than that raised at the quadrennial convention in Kansas City, which was attended by nearly ten times as many people.

Mr. George Irving, editor of the *North American Student,* challenged the Board Secretaries present with these words, "We are looking to you to work out a program that shall begin to do the thing we set out to do." It was a satisfaction to know that the American Board has already adopted such a program for reconstruction in Turkey, calling for 110 new missionaries to be ready to enter the field as soon as the war has ended. Referring to this advance step, Dr. Mott, chairman of the conference, said, "I just envy the 110 students who are going to reëstablish the Kingdom on these blood-stained fields."

The Call of the Cross

AT the closing session, Sunday evening, students from thirteen different countries in South America, Asia, and Africa sounded a clarion call for world brotherhood. The representative of Armenia emphasized this note in a most impressive way when he said: "In the name of 100,000 orphans of Armenia, I call on you to help these orphans to grow up

and preach Jesus Christ to their persecutors. My purpose is your purpose—to know Jesus Christ, to make him known to his enemies and our persecutors, and, if necessary, to lay down our lives."

The Cross of Christ was lifted up at Northfield; the followers of Him who prayed for his enemies in his hour of bitterest agony sought to have fellowship with their Lord through their prayers for their German brothers who are also seeking to advance his Kingdom; and for those, too, who are his enemies today and are crucifying the Son of God afresh. The great power of this memorable gathering may be traced, not to the inspiring platform utterances, but to the many small groups of students meeting frequently for earnest prayer, not simply for the success of the conference, but for the passing on of the vision and enthusiasm to the colleges of the land.

Diversities of Gifts: One Spirit

AN idea of the number and variety of workers that are going across to the helping of our soldiers in France may be drawn from the statement of a missionary passenger who crossed the Atlantic recently. There were on the ship 360 cabin and 330 second class passengers, including Young Men's Christian Association, Red Cross, Surgical Dressing, Ambulance, Hospital, and Canteen groups; men to undertake reconstruction in France, others to organize banking facilities in the rear of the army, etc. In the steerage was a company of emigrants returning to the other side for military service. One of the passengers was an Episcopal bishop, going over to supervise Episcopal military chaplains with the army in France. Never before, it is safe to say, was an army sustained by so many or so efficient agencies for the safeguarding of life. We know that pitfalls abound in the path of our soldier boys. Let us not forget or fail to rejoice in the fact that friendly and helpful hands are being held out all along those pathways.

The Golden Rule Applied

A CERTAIN New York banker is said to be about sailing for Young Men's Christian Association war work in France. His son enlisted, and the father became eager to do what he could for other men's sons. "I expect," said he, "some one to look after my boy, and now I want to do my part in looking after other fathers' sons." When we think of it, that's a motive that reaches far; it applies to foreign missionary work. The welfare of our children is not all due to our personal efforts. How much of it is the result of what others have done or are doing for them; in places where we can follow them only by our thoughts and prayers; in ways that we do not know or cannot devise. We count upon Christian interest and helpfulness finding them wherever they go. Shall we not endeavor to make return in kind; to do what we can to make the world better and safer for other men's children; and that, in part at least, where the darkness is thickest?

Africa in France

ATTENTION has been called in previous issues of the *Missionary Herald* to the thousands of Chinese coolies who have been transported to France for labor back of the battle lines. From Africa also has been drawn a contingent of toilers, to set free so many French laborers for service under the colors. More than a year ago ten thousand natives of South Africa enlisted in British forces and were sent to France. It is interesting to note that, taking into account the ratio of educated natives as compared to heathen, the educated have responded three times as well as the heathen. Rev. C. W. Newell, chairman of the Congregational Assembly of South Africa, at present engaged in active service in France, writes that "he had seen the natives in a new aspect, under military regulations, drilled, disciplined, cheerfully enduring the rigors of a hard winter, and he had been struck with the willingness with which they had

endured these hardships, and their anxious desire to do their duty to the empire which they loved, because of the freedom which it had given them."

What a mingling of races and of men from far separated countries this war has occasioned! It can never again be the same world to them; nor can they continue to think of one another as unrelated or hostile peoples.

A Milestone of Progress

WHEN the Conference of Foreign Mission Boards in North America was organized, twenty-five years ago, it was not possible to put upon its program the subject of Comity and Coöperation. The matter was too delicate. That fact evoked a smile when it was brought out in Secretary Barton's historical paper at the silver anniversary meeting, held last month at Garden City, Long Island. So far has the Conference traveled in these years of growing acquaintance and comradeship of foreign missionary leaders in the United States and Canada. No problem or policy of administration at the home base or abroad is now tabooed. Nobody is suspicious or sensitive or timid. There is room for difference of opinion, while there is noted a growing convergence of idea. Frankness of utterance is expected and welcomed, the underlying depths of fellowship being always recognized.

The recent meeting of the Conference measured up to the high standard already set. Against the background of its history and the kindled memories of the great men who were associated with its earlier years, were made to stand out the challenging situations of this present critical hour, and the pointing finger of duty as it shows the way forward.

The Forward Look

THE responsiveness to that forward call was thrilling. Men and women from all parts of this country, from across the border in Canada, and from the mission fields were of one mind as to what must be done. The foreign missionary enterprise, they felt, was as big, as commanding, and as urgent as this confronting war. It was intimately bound to it. The issues of the war, already foreseen, are to make foreign mission work yet more imperative. It must be possible to get together and to drive in upon Christian America the foreign missionary appeal. That was the burden of the Conference.

The scope of the sessions is indicated by the variety of the topics discussed: The Cultivation of the Home Church; Christian Education for Women in Elementary, Higher, and Medical Schools in non-Christian Lands; The Missionary Situation in India; What Contribution Can Foreign Mission Boards Make toward the Betterment of International Relations; Pictures and Lantern Slides in Missionary Cultivation; The Reformation and the Evangelization of the World—these are a few of the themes considered.

But the best part of it all was the fellowship, through three days, with men and women who are looking at the world through Christ's eyes and under the constraint of his love.

As It Looks in War Time

THE war is reaffirming the Christian call to sacrifice for others. It is making the missionary challenge seem natural and altogether right. Anything else, anything less, would be unworthy of those who have received a gospel for the redeeming of the world. A missionary recently appointed to Africa reflects the true spirit of the time in this paragraph, taken from one of her letters:—

"I have been amazed to see how eagerly men and women alike answer the call of suffering people in Europe. They go into the thickest of the fight gladly, and apparently with no thought of their own suffering, that they may do anything, whatever it may be, for these people, thrown for a time into such awful suffering; yet in Africa and many another land God's own children have been born into and live in

the midst of terrible conditions, awful suffering, and we calmly let them live on in it. I don't see what we are thinking of. For myself, it just means that I increasingly long for the feeling of complete obedience which I think will never come until my face is turned Eastward and I am actually on my way to my chosen work. It must be wonderfully restful to know that you are really doing the thing that you have long known you ought to do, and that you have put your life absolutely into God's hands to be used. No wonder Mary Slessor did such a wonderful work!"

Death of American Board Auditor

By the sudden death on October 25, 1917, of Mr. William B. Plunkett, of Adams, Mass., the American Board lost a long-time friend and supporter. For sixteen years he had been a member of its Board of Auditors, and had given careful and generous attention to the duties of that office. A fine representative of the sturdy and high-minded manufacturers of New England, Mr. Plunkett added strength to the American Board's standing in the eyes of the commercial world; while his sincere interest in the work of the Board afforded a judgment of its value that was not to be lightly disregarded. He will be sadly missed, not only by his associates on the Board of Auditors, but by the officers and the Prudential Committee of the American Board, the latter body having spread upon its records appropriate recognition of its sense of loss.

A Double Pinch of War Times

Missionary work repeatedly illustrates the fact that things far apart are yet closely related, and that the troubles and concerns of one corner of the earth are bound up with those of another. Here is a fresh instance. The American Board's mission station at Peking, China, has received a special gift of $750 this year for new work, conditioned upon maintaining the former volume of work. If what is already started is allowed to slacken, this added gift will stop.

So every possible expense has been cut down, that in this time of h. c. l. in China, as everywhere else, it may be possible to hold on to all that has been gained. No preachers have as yet been discharged, though two churches in the heart of the region that has been recently flooded, which had promised to pay two months' portion toward their preacher's salary, can only pay one month's portion. Both preachers heartily accept the situation, and are going without their December salary. They rather glory in sharing actual privations with their little flock. The mission committee shrinks from withdrawing next year these two men and others like them, and letting little churches die which are the result of over fifty years of devoted missionary service and are making commendable beginnings toward self-support.

In its difficulties and anxiety the committee appealed to a city church in the United States which is giving toward the support of this work in Peking, and upon the strength of its previous generosity asked for an extra or added gift. But this city church, under the pressure of these war times and their sacrifices, has cut its home expenses over years ago by some $6,000, while it has loyally maintained its benevolences unreduced. It therefore finds itself unable to respond to even so worthy and urgent an appeal. East and West, China and the United States, are thus bound together in the pressure of an emergency which is realized in this unmet need.

Rum's Curse in Africa

The ravage which rum works on the African is beyond words to describe. So says Mr. Tucker, of Dondi, in the American Board's West Africa Mission. He praises the Portuguese for the firm hand with which they have restrained the drink evil in their territory, and that in the face of no little

agitation on the part of colonists for a return to the old lax conditions. Two classes want the traffic restored: the brewers and retailers and the agriculturists. The latter seek cheap labor; to get that the native must be made miserably poor. The surest way to make him poor is to give him access to strong drink.

As has been noted in these columns in past years, the United States has been entangled in the wretched business through her line of ships carrying New England rum to the West Coast. Liquor interests there have used the arguments:—

"1. The United States exports rum and the Americans are an enlightened people. Is it a bad thing after all?

"2. The United States is very strong; who can stand up against her? We are relatively small."

It is heartening to realize that the new law called forth by war-time prohibition has put a stop to this shameful commerce between America and Africa. We have it upon the highest authority that no rum has been shipped from Boston since August last, and that so far as is known no shipment is contemplated. For this relief, much thanks.

A Good Missionary Motto

JOHN BRIGHT once said, when his reforms were hard bestead:—

"If we can't win as fast as we wish, we know that our opponents can't in the long run win at all."

Red Cross and Red Crescent

THE Moslems call their society for medical and relief work in war time the "Red Crescent." It is a frank copying of the idea of the Red Cross and an adaptation of the name. "Red Cross and Red Crescent," they say; "it is all the same." And much of the work is similar; both sustain field hospitals, ambulances, doctors, and nurses; both provide food and clothing for those whom war has made destitute. It is all humanitarian, a work of mercy and succor.

But there is a difference in the names, after all; in the appropriateness of the symbol. The Red Cross presents the idea of sacrifice and service to the uttermost. It tells its purpose and its motive in its very name. But the Red Crescent presents the symbol of ambition, of waxing power, of the promise of increase. Its suggestion of the giving of one's self in aid of the needy comes only from the reminder of the other title, of the Red Cross.

We welcome the Red Crescent Society and its work for the suffering. Its inspiration, after all, comes not from the Crescent, but from the Cross.

A Boon to Pasumalai

BY the gift of a generous friend and in memory of the late Dr. John P. Jones, for twenty-two years at the head of the Theological Seminary at Pasumalai, one of the educational centers of the Madura Mission in India, the sum of $2,500 has been received, to be used in building a hostel or dormitory for the theological students of that important school. The increased stress being put on evangelistic work through that mission, the decision of three other missions to unite in the school and to send their young men thither for training, and the enlarging plans for its conduct and field of work, all make this gift most timely and encouraging. We look to see a yet larger stream of young preachers and evangelists coming from this school year by year, to share in the work of winning their countrymen to Jesus Christ. Congratulations to Mr. Banninga, the present principal, over this added equipment for his important task. The future of Pasumalai Seminary looks very bright.

HAS THE WAR DISCREDITED CHRISTIANITY IN JAPAN?

By TASUKU HARADA, LL.D., President of Doshisha University

The following statement was solicited from President Harada in view of the concern among our constituency as to whether the war has tended to discredit Christianity in the non-Christian lands. We are sure our readers will welcome this thoughtful and illuminating utterance.—The Editor.

IN the first place, I must say that the war has not as yet affected Christian work as vitally as might have been expected. Just about the time the war broke out, a three-year united evangelistic campaign of the Christian Church was started, a campaign in which practically all Protestant Christian denominations joined. This campaign is now, within a few weeks, being brought to an end. It was, as you know, the project of the Japan Continuation Committee and the Federation of Christian Churches in Japan, aided financially to the extent of about one-half the expense by Dr. John R. Mott. This effort has been the most wisely planned and most carefully executed of any similar endeavor in Japan; and has certainly left a permanent impression of Christian unity in action, beyond direct results in quickened church life and added membership.

The evangelistic campaigns of Kanamori and of Kimura, during the last two years, have also been very successful in the bringing of many to Christian conversion. These facts show that the war has not had any very strong counter influence.

The falling off in attendance at not a few churches, and an apparent decline in religious interest in some quarters, is to be attributed, not so much to any disapproval of Christianity as revealed in the West, as to the deadening effect of sudden material prosperity due to the war.

On the other hand, however, a strengthening of the nationalistic and militaristic spirit throughout the intelligent section of the people is quite evident. The strength of the German army, with its systematized preparedness and patriotic devotion, is recognized and often admired by the Japanese, especially of the army and official circles, as well as by those educated in Germany or under German teachers in Japan. This naturally calls forth a conservative attitude so far as political ideas are concerned. The very general wholesale criticism of Western nations as self-seeking and fighting only for their own interests, indirectly discredits Christianity in the minds of the people; but among the more intelligent, religion and politics are kept reasonably distinct.

More recently I hear that the conservative are afraid of the Democratic tendencies of the world, and are trying to guard against such extreme socialism as has produced the recent experiences in Russia. But even in this particular, serious thinkers see that the best elements in Democracy are utterly distinct from the extreme forms of socialism; and are therefore advising Japan to adapt her social state to the present world-wide democratic movement, inasmuch as the true ideal of the Japanese nation and Democracy in the best sense contain nothing mutually contradictory.

On the whole, I feel confident that the Japanese people, after the war is over, will be the more rather than the less ready to receive Christianity, since their minds will have become more open through the expansion of their interests in the general good of the whole world as well as of their own country. For this we should be prepared, prepared for a general revival of religious interest in the Far East, as the East comes into completer consciousness of the nobler motives that find expression even in the war itself.

THE BHEELS ASKING FOR BAPTISM

By Rev. W. O. BALLANTINE, M.D.
of Rahuri, Marathi Mission, India

ONE of the aboriginal peoples of India are the Bheels—"bowmen," as their name means. They date back to the days of Ptolemy, who called them "leaf-wearers"; they are mentioned in Sanskrit; and while they are found scattered all over India, they live today in greatest numbers in the hills of Central India. In some of the Rajput states the princes, on succession to leadership, have their foreheads marked with blood from the thumb or toe of a Bheel, a custom which dates far back into the times when the Bheels were a power in the land, and which the Bheels eagerly keep up, the "right to give blood" being hereditary in some families.

Under the old Moguls, the Bheels were quiet, but when the Marathas came into power they treated the Bheels cruelly, and the race became outlaws and forest dwellers, and have lived their wild lives ever since. The British formed a Bheel agency, through which some effort has been made to bring them into a more civilized state, and for some time the American Board staff in the Marathi Mission have had persistent workers among some villages of them.

We left Rahuri, one morning in early September, for a visit to the Bheel village of Kendul, eight miles away. The road was a difficult one, being washed into deep gullies by the rains of this and former seasons. The town is on the farther side of the Mula River, a stream which rises on the eastern slopes of the Sahyadris. It is about ninety miles long and its bed is very deep, so that even in the hot season the water flows on. The soil of the valley is rich and orange gardens abound.

In the rainy season, such as the time of our visit, the river is full from bank to bank, and the crossing is something

PREPARING TO CROSS THE MULA RIVER

of an adventure. The horses were taken through the water first; then the tanga was pulled through by a score of men, all eager to help; and last, on a plank placed over some empty Standard Oil tins, we were safely towed across the current. An Indian pastor from an adjoining town was there by appointment, and a Rahuri delegation was there, too.

It was an inspiring sight; townspeople of all castes, the headman of the place and the town clerk, most of them the friends of many years, and hundreds of Bheels. There they were, tall, strong, fine-looking men; their women, silent but eager and alert; and bright-eyed children, whose playthings are bows and arrows—people from five different towns come together to meet us.

THE RAHURI MISSION BUNGALOW

Dr. Ballantine stands beside the door of what has been his home for many years

Under the big trees in the Bheel Wada, in front of their mud houses, they all sat down and the service began. The Indian pastor spoke to them as a brother, the "Sahib" as their father, and after singing and prayer the people spoke. These Bheels wanted just one thing and they knew well what that was. They asked for no money, fields, cattle, nor help of any kind.

"We want to be baptized, we and our children; we want to be taught, and to live in peace with our neighbors and with the government."

We told them that they perhaps did not understand what they were asking for, and needed to know more of the Christian religion before being baptized. "We want to be baptized now," was all their reply to this. One said he had been learning about God for three months; another said he had waited for six years for baptism, and the rest had been learning all the way from one to six years. It was like a shout all together, "Baptize us now."

At last, for very fear lest we should be working against God's plan for them, they were baptized, one hundred and ten of them—men and women. The day was closing and we had far to go, so the children were left over until we could go again.

Just as a glacier moves silently but surely in some Alpine valley, so the mass movement among caste people of this valley is making progress towards God. Sometimes the Kunabi caste seems to go a little forward. But at present the greatest movement is among the Bheels. Last year Bhika and Rangu, men of Bhokar, were baptized, and many more of that town were ready, but we held back. Later six men of Zatap came out. Many are still waiting.

For thousands of years these aboriginal tribes have lived among these hills. No one of the forefathers of those baptized at Kendul knew anything about Christianity; none of them had ever learned to read. Some have been forced by poverty to live by thieving, but at their best they are brave, hard working, truthful, and faithful when trusted. They love their homes, such as they are. Sometimes a rude porch is made in front of a house, covered with a climbing gourd. They have their flocks of goats, and keep buffaloes and cows. The men of Kendul have oxen and fields.

These people *need* a missionary for themselves, but they *must have* an Indian evangelist given to them at once. Our resources are already taxed to the breaking point and cannot bear any additional expense. Temporarily, a man and his wife have been taken from another place and sent there,

A BHEEL FAMILY IN FRONT OF THEIR MUD HOUSES

Col. T. H. Hendley, of Great Britain's Indian Medical Service and an authority on Indian art and history (especially of Rajputana), says of the Bheels that they are today much what they have always been, "well-built, active, strong, of dark color, high cheek bones, wide nostrils, and coarse features." Several publications by Colonel Hendley have touched on the history of this virile people. Their future seems promising

because it is work which cannot wait. If some one would meet the comparatively small expense of carrying on work among these interesting and virile people, it would not seem an impossibility to reach every one of the five thousand Bheels in this district. And now is the time.

Still it is not for those who are grown up that we have the most hope. If the children, who are now for the first time coming directly under Christian influence, can be gathered into good schools, the condition of the whole Bheel population ten or fifteen years from now will be vastly improved. One Bheel boy, whose parents are Christians, has gone from the Rahuri school to Poona with an army recruiting officer, and has been rapidly promoted for his intelligence and efficiency. Two Bheel children, Shivaji and his sister Rajas, are in our school now. Two more have been admitted and will come soon.

Surely the Bheel children need a school in their own village, where they can gradually drop their free, wild life and become orderly, in the kindergarten way. The children are very friendly and responsive, and are not beggars, though many of them are very poor. With Christianity firmly established among them, they will be a splendid addition to the Church of Christ in India.

TURKEY CALLS TO THE AMERICAN BOARD

By Rev. HENRY H. RIGGS, of Harpoot

THE Prudential Committee of the American Board, at its meeting in December last, at which it authorized the securing of new missionaries for its staff on the several fields, took this further action:—

The Prudential Committee confidently expects to make a large increase in its missionary appointments to Turkey and the Balkans as soon as war conditions permit. So far as can now be estimated, the American Board will need at least

Ordained men	15
Doctors	10
Nurses	10
Educators	15
Men of special qualifications, as business men, architects, agriculturists, and technical workers	10

All these in addition to the single women who will be required for many departments and forms of work.

Allowing for the proportion of the above list who may take wives with them to the field, and for the number of single women whom the several Woman's Boards will undoubtedly seek to provide to meet their enlarged responsibilities, here are perhaps 150 new workers for Turkey to be found soon, it may be sooner than we think.

This vote is unprecedented in the annals of the American Board; it is the largest missionary call for a single land that was ever issued by a foreign missionary society. It almost takes the breath away with the thought both of what it requires in devotion of life and money, and what it betokens in measure of opportunity. But if any one thinks the measure is too large, the call too sweeping, he should consider how it strikes the missionaries from Turkey now in this country. They have heard the news, and replies are beginning to come in from them. Here is one from a man born in Turkey, who knows its people well.

Rev. Henry H. Riggs is the grandson of Dr. Elias Riggs, the famous pioneer who served the American Board's work in Turkey for sixty-seven years; his father was Dr. Edward Riggs, missionary at Sivas and Marsovan, in Western Turkey, for forty-four years; a brother and a sister are associated with Mr. Riggs at the station in Harpoot, a married sister is located in Marsovan, a brother in Constantinople, and one other brother is now under appointment to Turkey, with the expectation that he will go to Marsovan. All but one of the number are at present in this country, awaiting opportunity to return to their fields. If any one has a right to speak for missionary work in Turkey, it is a member of the Riggs family. [The Editor.]

I have read with intense interest and deepest satisfaction your letter reporting the action of the Prudential Committee calling for increase in workers in Turkey after the war. It is most cheering to have this very tangible evidence that our Board is alive to the possibilities and demands of the work there in the future.

I hope you will not think me unappreciative, therefore, if I write you some of my impressions, not at all in the way of a criticism, but rather of a rejoinder. The action of the Committee is splendid, and in view of the needs of other parts of the world, it is doubtless adequate. But if we look only at Turkey, it is pitifully inadequate.

To mention first the ordained men, where it seems to me the inadequacy is most serious, fifteen men will have to take on the burdens of scores who have been martyred. In Harpoot field alone, thirteen ordained men were martyred, in the Protestant churches. While it is true that a large proportion of our people are also gone, it is perhaps not generally known that with

the entire extermination of the Armenian priesthood the Gregorians are turning without question to us for spiritual leadership; so that the actual number of Christian people who look to us for whatever spiritual help they can get is not diminished, but greatly increased. To meet this need alone, fifteen additional men are far too few.

But I hasten to say that as compared with the chance for work among Moslems, the needs of the Christian population seem to me really insignificant. The work for Moslems, for whom all our work of the past century has been but a preparation, is already begun. It is this work, the real missionary conquest of Turkey, that calls, not for fifteen, but for fifteen hundred ordained men! Hitherto the Board has been putting one-third of its resources into work that has been strictly limited to about one-fifth of the population of Turkey. When this war is over, the other four-fifths are ready and waiting for us. And to meet this long-looked-for opportunity, what a sadly depleted working force we have in Turkey! When you look at it in this light, fifteen additional ordained missionaries seems rather pitiful.

The same things might well be said of the doctors, nurses, educators, and other workers called for. The sacrifices of the last few years have thinned the ranks of American workers so that most of the proposed addition must go to fill up the ranks. Who are to take the places of the hundreds of Christian doctors, professors, and other workers, many of them the peers or superiors in their line of work of the missionaries from America? These men and women represented the results of work heretofore and the hope of future success. Little is left but the potent influence of the memory of their lives of service and their sacrificial deaths. We must begin at the foundation again, though I would not minimize the abiding spiritual value even of that which has been destroyed. But I hope no one feels that by adding one hundred and ten new missionaries in Turkey, the Congregational churches are doing a "big thing" in that field that is so distinctively ours.

For I want to say a word, too, about the opening up of work in Turkey after the war. The mere fact—which I assume to be a fact—that religious liberty is to follow the overthrow of tyranny in that land, is sufficient to throw a tremendous responsibility on the American Board. Hitherto we have stood in Turkey as the one Board responsible for that immense population. We have not touched the vast majority of the population, because, apparently, it was not possible to preach openly to Moslems. Some of us on the ground had come to the conclusion before the war that the time had come to break with that tradition. After the war, not a shred of that excuse will remain—at least in parts of the country—and we will be faced with the enormous responsibility of launching adequate missionary work for those millions so released for missionary work. Are the American Board and the Congregational churches big enough to meet that responsibility? Or ought we, in fairness to the Moslem races of Turkey, to invite some other Boards to share that opportunity with us? Personally, I feel that nothing short of a miracle of new earnestness on the part of our Church can release us from taking some such step.

But the mere negative fact of the removal of governmental restrictions does not begin to tell the story of the new opportunity for missionary work among the Moslems of Turkey. Even should there not be religious liberty, the Moslems are softened and prepared for hearing the gospel as never before. No one who has not lived among the Moslems during the past three years can realize the change that has come over many of them during the war. I can speak only of the Turks and the Kurds, with whom I am familiar, but I understand that much the same is true of the Arabs.

The Turks have been terribly chastened and humiliated by the results

of their unholy alliance with the Germans, as many of them now consider it. In addition to their own humiliating military losses, which might be considered as partially offset by the success of the defense of the Dardanelles, the crushing failure of the Jehad, by which most of the Moslem world has repudiated the Caliph, followed by the defection of Mecca and Medina, and finally by the fall of Jerusalem—just as sacred for the Moslem as for the Christian—all these have broken the pride of Moslem solidarity and power in a way to shake the faith of many a Turk. And in this feeling of defeat, it has been wonderful to see how many Turks have turned to the missionary for sympathy and comfort. I never felt so strong a bond of personal friendship with my Turkish neighbors as I did the day I left. Their personal losses, too, have made them open as never before to Christian sympathy. And many of them, even of the worst sinners at the time, realize now that the extermination of the Armenians was a crime for which they must answer at the bar of God and man. Sense of guilt is a new thing in the Moslem soul, and it is a most important item to be reckoned with in future missionary work.

As for the Kurds, most of them have inherited from their Christian ancestors much that makes them feel closer to the Christians than to the Moslems. This includes much of their moral and social life and ideals, and even some of their religious customs, such, for example, as their rite corresponding to the Lord's Supper. Years ago a group of their Aghas came to one of our missionaries and told him that if he would secure for them the protection of England, they and their tribes would declare themselves Christians. I should not be at all surprised to see some such mass movements among the Kurds, as soon as they are free from Moslem domination.

For this fellow-feeling for the Christians has been immensely strengthened by the events of the past two years. The Kurds, as a whole, have sided with the Armenians. I suppose it is a fact that the Kurds have done vastly more in the way of the rescue and relief of the Armenians than the American missionaries have. In some cases they have carried their friendliness with Armenians to the point of actually suffering with them. It is not generally known that the Turkish government actually began a campaign of deporting the Kurds who had made common cause with the Armenians. Two thousand wretched victims got as far as Harpoot, and some of them lay sick in our buildings and were cared for by our people; and, when they died, their eyes were closed by Christian women, who, with the permission of the local police, carried the poor creatures out to a Christian burial. If it had not been for the prompt, vigorous, and concerted action of the Kurdish leaders in stopping this deportation with the threat of a general rebellion, it is probable that the world would have heard of Kurdish atrocities almost if not quite as bad as the Armenian atrocities.

But the important point is this: that through such experiences the bond, already strong, that draws the wild and simple Kurd toward the Christian rather than the Moslem has been immeasurably strengthened. I confidently expect, as soon as the war ends, to hear of earnest requests on the part of Kurdish leaders for the establishment of mission schools and mission centers among their people.

I must not omit to mention the influence on all classes of Moslems that the medical and relief work carried on during the war has everywhere exerted. Hundreds of Moslem soldiers who have been cared for in our hospital, or treated with sympathy in our mission compound, or who have merely observed the constant expression of Christian spirit in relief work, have gone to their homes or camps with seed sown in their hearts that cannot but bear fruit. I speak whereof I know, for I have seen many of these same men

in unexpected places, and have heard their simple and sincere comments.

I had no idea, when I sat down to pen this letter, of writing so much. But I have been led on by the subject, which thrills me more and more. To throw one life into this splendid work is enough for me, if I thought only of myself. But what is one life, or a hundred lives, when an empire has been plowed and harrowed and harrowed again and watered with blood, and we are the only ones to sow and cultivate and harvest? It seems to me that if our churches could know the facts, the response would measure up to the challenge, and to the responsibility. The action of the Prudential Committee is fine. But it is the Church that must act, in giving the youth and the money, if the undertaking is to be anything but pitifully small.

BANNERS AND BANQUETS AT FENCHOW

By Mrs. CLARA T. WATSON, of Fenchow, China

SOME time ago a large and imposing tablet was presented to the Fenchow church, in recognition of the service rendered by the missionaries (Dr. Watson, Mr. Leete, and Mr. Warner) and some of the Chinese Christians in extinguishing a serious fire at the large Ming Dynasty Temple in Fenchow. There had been reports that leaders in Fenchow were planning a gift of banners to express also their appreciation of the work of the American hospital, and I must tell you of this week's special event, when these banners were formally presented.

Thirty-one of the leading men of seven neighboring counties were the donors; not a large number, for they felt that it would mean more if only a few, and they of the highest standing, were included. Among the thirty-one are several ex-magistrates, the head of our city Board of Trade, a leading banker, one of the wealthiest men of

THE FENCHOW DISPENSARY

This building at the extreme left is the "outward and visible sign" of the hospital for which Fenchow is so grateful. In this structure Dr. Percy T. Watson, of Carleton College and Johns Hopkins Medical School, has worked faithfully and hopefully, and has brought marvelous blessings to his city and district. The hut is 8 x 10 feet, and surgical operations are performed here as well as medical cases treated; "in-patients" are "accommodated" in a dilapidated building a sixth of a mile away across the compound. Funds are in hand toward a Fenchow hospital, but Dr. Watson is on his second seven-year term, and he is eagerly, as well as bravely, watching for the "substance of things not seen" in the way of an up-to-date, modern, American Board hospital. (See Foreign Department, pp. 82, 83, for some instances of his work)

A "YAMEN" AMBULANCE

The prisoner had been tortured to make him confess a crime, then brought to Dr. Watson to have his wounds treated. His greatest suffering came from the fact that he was an opium smoker and his drug had been completely withdrawn. His feet are in stocks. The "ambulance" is a basket carried on poles by men with official caps. Many cases from the "yamen," or court, are sent to Dr. Watson for treatment after their punishment by officials

the city, and the chief of police, a much more important official position here than at home.

They had been waiting for a time convenient to us when they could present these banners, one of which is to hang in the new hospital, while one is to be sent to the American Board in Boston, in token of the givers' appreciation of the Board's making it possible for this city to have a hospital. The latter is a very costly and beautiful banner of red satin, with the artistic Chinese characters done in black velvet. On it are four large characters, which signify that the doctrine of Christianity is universal and available for all, whether rich or poor. And below, in tiny characters, are the names of the givers. The one to be hung in the hospital is identical in lettering, but of wood, which makes it possible to hang it over the entrance door. The sentiment expressed in the motto, it seems to me, is very wonderful, for only one of these men is a professed believer in Christianity. Mr. Ching, in his speech of presentation, dwelt on how the work done by the hospital exemplified Christianity, and on how much the hospital had already done for them.

Of course we had to make fitting preparations to receive these distinguished guests. Our Chinese advisers all agreed that we ought to entertain them with a feast. So it was arranged that they should be met at the front gate, escorted to certain rooms, where they should be served the inevitable tea and cakes; and that they should then be taken to the church, where the program would be given, and then to our house for the feast.

Here, as in America, giving a banquet is not such a feat if you have plenty of money, but that we did not have. Yet this must be done properly. Several hospital committees were put in charge of various details of the occasion, and the hospital preacher became manager of the feast. First, where make the food? Our cellar, where we have a Chinese stove with two holes, was decided upon as the most convenient place. Next, who should make it? Three caterers were engaged, but the manager did the planning and the buying. And last, what should we have to eat? Bird's nest soup would be nice, but that costs twenty dollars an ounce, so they discarded that. Ducks and fish were necessary, but hard to get and expensive. But Mr. Lay soon planned a menu, and by sending our servants reconnoitering into the country, we procured the ducks and the fish, as well as many other things.

Before daylight the odors from the cellar began to ascend; right savory to my acclimated nose they were, too.

AN ADJUSTABLE STRETCHER

This patient was shot through both hips. He was brought to Fenchow in this shape, two days' journey in midwinter

Everybody worked far into the night; indeed, I suspected they worked all night.

The next morning we began turning the house upside down. The Chinese insisted that the rugs must be removed; I demurred, but the floor after the feast fully justified them. Two tables were prepared in the living room, two in the dining room (we took the stove down to make room), and one in Dr. Watson's office. Each table seated ten, making just fifty plates in all. Each table had a bouquet of chrysanthemums and there were a profusion of potted chrysanthemums about the rooms. We borrowed quantities of dishes from patient neighbors; and my table boy, with a hospital assistant, kept the account and returned every one without a slip.

Things were just nicely ready and we had sauntered outside for a breath, when we heard the pop of firecrackers and scrambled to the front gate to see our guests arrive. The banners were in front, borne on a chair, and the men all rode in carts, from which they alighted outside in courtesy.

After the tea every one went to the church, where the guests were shown to the front seats. And then what a bowing there was! These thirty men all bowed, then Dr. Watson, Mr. Leete, and Dr. Ma (Dr. Watson's Chinese associate), who were facing them,

A "CUT THROAT" PATIENT

This ambulance is made from two chairs and requires four carriers. The patient had tried to commit suicide. His windpipe was nearly severed; he had sewed up his throat, but could not manage his windpipe, and of course could not speak. He was operated on without anæsthetic. He has recovered

A HAMMOCK AMBULANCE

This man fell from a tree, breaking arm and shoulder; was brought thirty-five miles by poor friends. It was a compound fracture, must be treated before setting. No possible place to put him, and he was sent home! *Fenchow needs its hospital*

bowed. The bowing was repeated, and again and again, but was finally over and the program began. There was some singing, including China's national song; some instrumental music; the address by Mr. Ching, who represented the donors of the banners, and whose theme I have already spoken of; and responses by Dr. Ma and Dr. Watson. The former spoke in appreciation of what they had done and our lack of merit; and Dr. Watson made his chief thought the feeling that this was to be *their* hospital, the Fenchow hospital, and that the best would be obtained by coöperation between them and us.

The feast followed and lasted two hours or more. The table in the office was a ladies' table, and we had a jolly time. I can't attempt to describe what we had to eat. There were eight varieties of nuts, fruits, and made-up cold dishes on the table to begin with. Then the hot dishes began to come, to the number of sixty-four in all. Meat, chicken, duck, fish, vegetables, in all imaginable forms; sweet soups and meat soups; several kinds of biscuits and cakes served at suitable intervals; and lastly rice, which is always eaten with the last soups served, and is a very nice ending to a rich meal. Every one seemed to think that our friends had been properly treated, and we were glad that things seemed to have moved off smoothly.

MRS. CAROLINE FARNSWORTH FOWLE

IT is only six months since we chronicled in the *Missionary Herald* the death, at the Newton Hospital, of Rev. James Luther Fowle, after a long illness. Mrs. Fowle had devotedly cared for her husband all through his sufferings, but soon after his death it became evident that her own health was greatly impaired, and a little later she was taken to the Johns Hopkins Hospital, in Baltimore, for a delicate and difficult surgical operation. For a time she seemed to be making a good recovery, but her vitality was not sufficient for the strain put upon it, and she died in Baltimore, December 27, 1917.

MRS. CAROLINE FARNSWORTH FOWLE

Born in Cesarea, the daughter of a missionary, Mrs. Fowle and her husband, the late Rev. J. L. Fowle, served for thirty-three years as missionaries in Turkey, where one child, Miss Mary Fowle, died in the service in 1916, while a son, Mr. Luther R. Fowle, is still carrying on the missionary tradition

Mrs. Fowle was born in Cesarea, in Turkey, on July 27, 1854, the daughter of Rev. Wilson A. Farnsworth, D.D., a famous member of the Board's Western Turkey Mission. After her early religious experience, which came to her in Cesarea in 1870, she came to the United States, where she finished her preparation for college at Thetford Academy, Vermont, graduated from Mt. Holyoke College in 1877, and after a year's special study at Wellesley, she was married, on August 29, 1878, to Rev. James Luther Fowle, who had just finished his theological training at Andover Seminary and received ordination to the ministry in the month before their wedding.

The young couple received missionary appointment from the American Board and sailed for the field on September 12, 1878, arriving at Constantinople in October of the same year. After seven years in Constantinople, Mr. and Mrs. Fowle were transferred to Cesarea, the city of Mrs. Fowle's birth and young girlhood; and there they labored, with the exception of furlough visits to the United States, until 1911, when they returned to America, their active missionary service having covered thirty-three years.

Mrs. Fowle was the mother of seven children, one of whom, Miss Mary C. Fowle, became one of the Board's missionaries, and died of typhus in Sivas, in November, 1916, after rendering brave and loyal service with Miss Graffam during the days of massacre and persecution of the Christians in that city. Mr. Luther R. Fowle, Mrs. Fowle's fourth child, has also entered the missionary ranks, and after serving at the Board's headquarters in Constantinople from 1912, when he first went out, he has remained there, attached to the staff of the American embassy, although the majority of the members of the Board's mission had to leave the city. He has been of great assistance in carrying on the Board's relations with the missionaries who are still on the field.

Of the sweetest and most genial nature, Mrs. Fowle was loved, trusted, and deferred to wherever she went, and was a blessing to every one who knew her. Perhaps nothing would give a better idea of her spirituality than the comment of one of her dear friends, also a Turkey missionary, when the news came, after the first surgical treatment, that Mrs. Fowle would probably never walk again: "Oh, how hard! But—I don't know! I believe Mrs. Fowle is just being put one side by God and given the liberty to devote herself to praying for Turkey!"

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR DECEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1916	$46,572.54	$1,774.93	$2,864.48	$11,601.48	$5,000.00	$1,251.72	$69,065.15
1917	43,451.86	3,153.31	2,737.04	3,732.68	3,000.00	1,298.04	57,372.93
Gain		$1,378.38				$46.32	
Loss	$3,120.68		$127.44	$7,868.80	$2,000.00		$11,692.22

FOR FOUR MONTHS TO DECEMBER 31

1916	$94,246.78	$8,770.09	$4,572.02	$148,708.88	$5,000.00	$6,602.72	$267,900.49
1917	88,151.24	9,871.73	4,748.04	139,630.01	13,753.36	7,043.54	263,197.92
Gain		$1,101.64	$176.02		$8,753.36	$440.82	
Loss	$6,095.54			$9,078.87			$4,702.57

DISAPPOINTING FIGURES

FOR the second consecutive month we report waning receipts, following two months of gain. December brought us keen disappointment. The loss from the churches, as compared with a year ago, was $3,120.68; from the Sunday schools, $127.44. Fortunately there was a gain of $1,378.38 from individual gifts; but the balance, so far as living donors are concerned, is on the wrong side. Four months of our year are covered in the tabular statement above, and our readers will regret to see that what was once a gain of over $10,000 on the year has now been changed to a loss of over $11,000. We are concerned over the December showing, because that month is a peculiarly significant one, in view of the close of the apportionment year and the special efforts which many churches put forth to secure a good record for the denominational Year-Book.

What are we to gather from these figures? Has a downward trend set in? Can it be that after three years of steady loyalty in the support of the foreign work under war conditions the churches are yielding to the pressure of other appeals? We refuse to accept this interpretation on the data of two months. The war record of our denomination has been so fine that we decline to believe that suddenly a different spirit has come over the churches.

In a recent message issued to pastors, Dr. John R. Mott has this to say: "The history of missions shows that long war periods characterized by great suffering have been among the most productive years in the way of launching and expanding the missionary movement. Such should prove to be the case in this fateful and tragic hour. If this is to be the result, however, it will not come as a matter of magic or of chance, and will not be due to the war as such; but will be because the leaders of our churches take advantage of conditions occasioned by the war, and furnish the requisite

leadership, guidance, and contagious enthusiasm to influence the corporate sacrifice of the various bodies of Christians."

HOW BROADWAY TABERNACLE TREATS ITS MISSIONARY

Broadway Tabernacle seeks to gain all possible benefit from the furlough of its foreign pastor, Rev. H. S. Martin, of Peking. A committee of three men was appointed early to promote the matter. This committee, in unison with Dr. Jefferson, has arranged Mr. Martin's program in the Tabernacle. The first appearance was at a prayer meeting, which Mr. Martin led. On December 30 he presented his public review of his work in China at the morning service. The address will be printed and circulated throughout the church. At the annual church meeting and dinner, January 30, Mr. and Mrs. Martin will be the guests of honor, and the meeting will take the form of a reception for them. Arrangements have been made by the committee for the Martins to speak before the Sunday school, Endeavor Society, Woman's Union, Young Woman's Club, Men's Club, and Standing Committee, both at the Tabernacle and at Bethany, the mission church of the Tabernacle. In this way publicity will be obtained, and no one will be left in ignorance of what the church is doing in China through its missionary pastor.

Dr. Jefferson expects Mr. Martin to be with him and Mr. Kirkwood in the pulpit at every service where possible. A committee of women is arranging invitations to the homes of the church, for the sake of the more intimate, personal, fireside acquaintance.

It is possible that some substantial help may be rendered the Martins in their large hopes and plans for educational work in the Peking station. But nothing has been decided in this matter, except that a circle of young women in the church has already accumulated nearly $200 with which to start a fund for a new school building in Peking. This great church desires that its representatives in Peking may realize that they have behind them a loyal body of supporters, both in the matter of work and prayer. What a wonderful thing if every missionary of the Board might be backed in this loyal, enthusiastic fashion—wonderful for the churches at home as well as for the missionaries!

A CHALLENGE TO EVERY SUNDAY SCHOOL

Here is a letter from the Plainfield, N. J., Congregational Church Sunday school, and they want to know if any one can beat them in the *per capita* gift made in 1917 to missions. Superintendents and teachers please read, and if anybody can come near these figures let us hear from them. We would be glad to know of other large *per capita* gifts, so that we may make an honorable mention list for the first ten schools that have made notable and generous sacrifice for the American Board and the Woman's Boards.

Suppose we divide into two classes: (1) The largest *per capita* gift to the Woman's Boards and American Board treasuries combined in the year 1917. (2) The largest *per capita* gift to the American Board alone. We are all working together, and hope that Sunday schools are sending gifts to both the Woman's Boards and the American Board, for we are uniting in all our educational work, and we are giving to the schools the very best material that has ever been turned out on these lines. Here is the letter:—

My dear Mr. Eddy:

Yesterday we took up our Sunday school collection for foreign missions, and it amounted to $224.02. With an enrollment of 245, including all departments, primary, home, and others, this amounts to a little short of 92 cents per member. . . . Our school motto is, "We can if we will." We think, for a small school, we have done fairly well. When returns are in, we shall be much

pleased to know whether any other school has beaten our record of 92 cents per member. With best wishes.

JOHN M. WHITON.

There is a fair challenge. Who will answer it?

WITH THE COLORS

Each year the Home Department gets into touch with the hundreds of students in colleges and graduate schools who are looking toward the foreign field. This year the answers to our letters have been a very different kind from usual. Here is one written on the Red Triangle letter paper, with the heading, "On active service with the American Expeditionary Forces," which says:—

> "Just received your good letter inviting me to Columbus. Was in France at that time. Should have enjoyed being with you, but guess this was the place for me. . . . When you see college men digging trenches, dragging wagons, crushing rock for roads, you see what stuff they have and how much their bit is. . . . Have been in that celebrated place of 'Somewhere in France' just a little over a month now, and how full of experiences it has been! Have been from Havre away to the eastern end of the country, seeing the sights through cattle-car doors, on the tops of army trucks, in Ford touring cars, horseback, and just afoot."

In the same mail is this devoted word from a young woman looking toward the field when conditions change:—

> "I am taking advantage of the splendid opportunity for post-graduate work in music, and am taking college work in hope of getting the A.B. degree next year. I feel it is best to spend this time in preparation, and be better prepared for service when the great need comes in the aftermath of the war. I am doing what I can for the Red Cross, working on their committee in our Y. W. C. A."

A letter lying next to this in the basket runs as follows:—

> "I have enlisted in the naval reserve for the duration of the war, and am now on active foreign service. However, I most certainly intend to return to my studies at Hartford as soon as possible, and look forward to missionary service afterwards. . . . I do not need to tell you how I regret this interruption in my preparation; but the attitude of encouragement for those on active military duty which you of the Board have taken is a great comfort. God grant that the terrible sacrifices and uncertainty may soon end in victory for the right!"

Other men have written from their posts as artillery officers, chaplains, and of course a host are now serving with the Red Triangle on their sleeves. Several men have written that it would have been easier to have jumped from their work straight into the uniformed service; but as a matter of conscientious duty, since they were far down in the draft list, it seemed right to them to continue their studies until they were called, believing they would be nearer actual mission service.

In striking contrast to the spirit of noteworthy patriotism on the part of practically all the young Volunteers, there is one letter which states with remarkable frankness that the applicant is twenty years and ten months old, and wants particularly to get an appointment for the foreign field before January:—

> "I would like to get out before the next registration is made and there would not be so much liability of a recall to trench service. Thanking you for your kind attention," etc.

But the "kind attention" he received was rather different from what he expected when he wrote that letter asking for missionary appointment to avoid the call of his country to active service. It was a joy to tell him that of all our correspondents this year he alone revealed the spirit of the slacker.

FOREIGN DEPARTMENT

TURKEY

A Doctor Goes to the Erivan Relief Force

A recent letter from Dr. George C. Raynolds, of the staff of Americans engaged in relief work in Erivan, Russia, adds some details to facts we have already printed as to the splendid industrial and protective work going on in that city. Last spring and early summer, while there were two or three hospitals for refugees in the city, their administration was not very satisfactory, and no surgical work was attempted.

THE RU NS OF MR. YARROW'S HOUSE (on right); AND OF DR. RAYNOLDS'S HOUSE (on left)

In what was the mission station at Van

DR. RAYNOLDS AND MESSRS. YARROW AND MAYNARD, WITH THEIR FAMILIES

On board ship, on the way back to help rebuild and revive Eastern Turkey

"One of our young men, a trained nurse, who worked with Dr. Ussher in Van, is here," wrote Dr. Raynolds in an earlier letter, "and in a modest but efficient way he is doing a good deal to supply the most pressing needs of the community in this line. His report shows that in the first four months of the year he saw 637 cases, gave medicine to 567 of them, and has ministered to 274 new-born babes, giving to 218 of them flannel for the first wraps, besides a small bed comfort to 126. In 59 cases a large comfortable was given to the mother. To 3,437 of the sick and poor we have made small money donations, averaging 10 rubles for each issue."

From a letter written last autumn, we quote more hopeful statements:—

"My personal department includes the attending to individual cases of need in the city. There are now nearly a hundred cases, old, infirm, and helpless, to whom we are giving a regular monthly allowance; and during the course of a month there are usually as many more temporarily sick and unable to work, or for some other reason needing help. Besides this, we are giving a daily allowance of sterilized milk to about one hundred babies

and to some twenty-five sick people. Till now, we have had no doctor with us; now we are so fortunate as to have Dr. Kennedy, sent out by the Lord Mayor's Committee, of London, added to our staff; and he hopes soon to have a small hospital for severe cases, and is seeing mild cases at his office or in their homes."

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THE BALKANS

Dr. Haskell to Teach at Samokov

Letters from the Balkan Mission are few and far between nowadays, so we welcome and are glad to share with our readers a letter written by Rev. Edward B. Haskell, D.D., formerly of Philippopolis, Bulgaria, but now of Samokov, to relatives in this country. Mr. Haskell, as the letter will show, has been transferred to Samokov, and is looking forward to hard but congenial work. He writes:—

"My work is going to be heavy, but delightful. For the first time in my experience I am given to wholly religious work. Four days a week I have prayers at the girls' school, mornings with day pupils and evenings with boarders. Just think of our having 140 girls from the city this year! At each exercise I give a ten-minute address, this being the chief opportunity for addressing the day pupils, who do not come to church. I also have one day a week in the boys' school.

"Then I am to teach, one hour a week each: Old Testament History to the fourth class of each school; Life of Christ to the fifth; Acts of Apostles to the sixth; Church History to the seventh, and Christian doctrine to the eighth—the last two being mixed classes of girls and boys, as they are fewer in number. Also I am to preach half the time; have been elected Young Men's Christian Association president; and am asked to have an oversight of the Young Women's Christian Association, which is very well conducted, and of the girls' school Sunday school.

"The school trustees have appointed a committee to coöperate with the church's spiritual council in trying to make the church services attractive and useful.

"The government makes an especial arrangement for the provisioning of boarding schools. We are excellently supplied with flour, beans. rice, cracked wheat, cheese, and sugar, and are free to buy potatoes and such things outside. Our marketing will take but little time."

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From Miss Matthews, of Monastir

It is with great happiness that we are able to report a direct message from Miss Mary L. Matthews, who has been standing-by the mission station at Monastir, though she, with her companions, has been obliged to remain in the basement of their dwelling, and shells and bullets have rained down on the town. Miss Matthews has had an acute attack of articular rheuma-

MR. YARROW, OF THE AMERICAN RELIEF COMMITTEE

Standing at the left of the safe, which was taken out of his office and broken open after the party of missionaries were driven out of Van in 1916. Of course it had been emptied, so the robbers got nothing. The mission houses were completely wrecked. Now and then pieces of their furnishings are found, as this safe was found

PERSIANS WORKING ON ROAD LEADING TOWARD VAN

The relief committee going across the plain. Not far from here the missionaries were under fire as they made their escape from Van. Soon after they passed, the Kurds and Turks killed from 6,000 to 8,000 Armenian men, women, and children. The Russian government appropriated 15,000 rubles to bury the bodies

tism, and was for some time kept in bed. When she began to improve, her nurses used to take her, on her cot bed, up into the sunny courtyard, near the door of the house, in the lulls of the shell firing. One day she had been outdoors and had just been taken inside, when a big fragment of shell struck the place where not five minutes earlier her cot had been standing.

Miss Matthews has greatly improved in health, as her letter from Salonica will show. She writes:—

"I came down from our station [Monastir] yesterday, November 19, by the kindness of Mr. Grey, director of the Serbian Relief Fund here, who was visiting his helpers and brought me down in his car. All were well when I left the station, and I found all well here. Have seen our consul today. How strange it is not to hear any guns and shells! I expect to return to Monastir after about two weeks here. I am quite well, though still limping a little. Greetings to all friends."

The doctors and her friends had considerable difficulty in persuading Miss Matthews to take the chance for a change. Not till she was faithfully promised that she should return would she consent to make the visit to Salonica.

AFRICA

South Africa's Native College

We are indebted to Miss Gilson, formerly of our South Africa Mission, for the following:—

"At the Africa Conference held in New York last November, some one

asked if the Native College had been started. A recent number of the *Christian Express,* published at Lovedale, contains an advertisement of the beginning of the third session of this South Africa Native College, in February, 1918. Five courses are offered: 1. Agriculture, to which students are admitted who have passed Standard VI —about equal to our eighth grade. 2. Business. 3. College matriculation. 4. University matriculation. Students taking the last three courses hold a Cape or Natal Teachers' Certificate, or a Certificate of Cape University. 5. Degree courses. Matriculation required for admission.

"The Government of the Union of South Africa, Europeans and natives, contributed the funds for the establishment of this college. When it was opened, General Botha, premier of the South African Union, at much personal inconvenience, traveled a long distance to be present and to make the principal address. On the council and in the faculty are both Europeans and Africans. The college grounds are about two miles from the Lovedale Institute, and within sight is the little kopje on which stands the monument erected to the memory of the late Dr. James Stewart, who nearly forty years ago advocated the establishment of an institution that ought one day to develop into a native university for South Africa."

⚜

A Word as to Dondi Girls

The expenses for the Central Girls' Training School, near Dondi, are to be met by the Woman's Board of the Interior, and one of their appointees, Mrs. Marion M. Webster, is matron of the newly launched institution. A letter from Mrs. Webster, written after a year and two months' work of the school, reports rapid progress and improvement in equipment, discipline, etc. Work with books and indoors is not neglected, but the girls also raise a part of their food on the farm. Planting time in South Africa comes, of course, in the autumn instead of in the spring, as it would north of the equator. Mrs. Webster says:—

"In spite of a serious epidemic of colds, we have managed to get considerable planting done. The river field by the Kutatu, over four acres, is planted, up, and growing. Already they are picking greens from it. The upland cornfield of three acres was finished last week. This week they are turning over ground for beans and sweet potatoes. Next will come the Kaffir corn planting, later the cassava field will be added to, and more sweet potatoes put in. If the season is a favorable one, we ought to have something to show for our work.

A CHIYAKA GIRL

Many from her region will go to the Dondi Girls' Training School, some eighty miles to the northeast, in the West Central Africa Mission

"The rains have come in earnest, accompanied by terrific thunder and lightning storms and hail. At Bailundo station, after one storm, the ground was covered with hail, from one to eight inches deep. They had ice cream galore for two days, but, alas! their gardens and fruit were utterly destroyed. Fortunately it is early in the season, and gardens can be replanted. We hear of a good many deaths from lightning in different parts of the country."

⚜

On the Gold Reef in the Transvaal

The hundreds—perhaps we should say thousands—of friends made by Rev. Frederick B. Bridgman when he was in America on furlough, a short time ago, are all eager to hear from him, now that he has taken a survey of conditions in and around Johannesburg after his return. We are glad to

quote from a long letter written as a report of the Transvaal work up to the middle of 1917. We wish we might share with our readers more of Dr. Bridgman's graphic and thoughtful pages, but ask them especially to con-

GAMBLING IN A MINE COMPOUND ON A SUNDAY OR A HOLIDAY

sider the problem presented in the paragraphs which follow:—

"The more I know of mission work on the Gold Reef, the more do I feel that it is far from as effective as it should be. We are too exclusively Sky Pilots, while our converts must make their way along the narrow path which is still glued to earth, a path that is for them not yet straight, a path that is up hill, with rocks and pitfalls, where they need a guide, and food and rest houses, and balm for their bruised feet.

"We visit a compound, with its 2,000 to 6,000 men, the vast majority from eighteen to twenty-five years old. Being Sunday, work underground has been suspended, so this is for most a holiday. Preparing food over the smoking braziers, eating, drinking, war dances, and native xylophone orchestras, loafing in the sunshine, gambling, and unmentionable forms of immorality, are the popular pastimes.

"Now visit a Municipal Location, or native township, not a compound with only men, but a community of men, women, and children. Too often the word, 'Location' simply spells a legalized slum, with its rents and regulations, its superintendents and police. If we pass on to the notorious 'yards' of the city, we simply find every evil condition intensified—worse sanitation and housing, higher rents, more liquor and drunkenness, gambling, and prostitution.

Do Present Methods Meet the Situation?

"It must be granted that the Rand is fairly well supplied with churches, such as they are. That the simple witnessing to the Word does pluck brands from the burning is a constant stimulus to one's faith, but I believe that many, many more would respond to the call of Christ if only they could understand; if we could interpret him to them, not only in their own tongues, but also in the language of life.... Often have I seen a band of native Christians faithfully holding an open-air meeting. The hundreds about the little band were utterly oblivious, except for an occasional glance or an incredulous smile. They had listened to these harangues before, and what it was all about was a riddle in which they had lost interest.

"I wonder if it can be fairly said that this listless throng had heard the gospel and rejected it? How many comprehended enough of what we mean by the gospel, so that they *know* they do not want it?

Saying "Thou Shalt Not"

"To what extent is our work characterized by the neighborly service of the Good Samaritan? Look, for a moment, at the old subject of amusements for the natives; what are missions doing to meet the need in Johannesburg? Here are tens of thousands of young men, with their superabundant animal energy, separated from homes, tribal occupations, and restraints, thrown into the allurements of city life. What a pity the church has only said 'Thou shalt not,' while making no earnest effort to provide healthful, uplifting recreation! Con-

sequently the native has organized his own pastimes. For the 'raw' type, this means great Sunday dances where thousands meet, beer and meat being supplied by the mines. As for the 'new' native, you may see his football, cricket, and tennis clubs from one end of the Rand to the other.

"Then there are the all-night concerts—prone to be not only grotesque but offensive. What a pity these agencies are not utilized for good! And now the bioscopes (movies) are entering the field. Africa is moving, while the church clings to the ancient heresy of distinction between sacred and secular.

Is It Too Late?

"My conviction is that we should endeavor, side by side with church activities, to establish two or three social centers. Attached to the central church should be a hall for public gatherings, lectures, concerts, etc. There should also be provision for social, reading, and game rooms. Bowling alleys and a kitchen lunch counter would be valuable adjuncts. And here should be located a medical dispensary. It would also be well to equip one children's playground. Given the workers and a small amount of apparatus, the athletic and entertainment spheres may be entered. The stereopticon, bioscope, phonograph, and a glee club could undertake much useful work in compounds and other quarters.

"To avoid possible misunderstanding, I wish to add that I have little interest in such a social program unless it can be made to contribute to the main spiritual result for which we are here—the upbuilding of Christian character."

Church Building at Mt. Silinda

After speaking of the spiritual growth and of the sowing of the gospel seed in and around the Silinda church last year, Rev. Thomas King gives a sketch of the perseverance and faith

DISTILLERY FOR MAKING NATIVE RUM

In West Central Africa, now shut down by Portuguese government (*See editorial paragraph, pp.* 58, 59)

required in putting up a church edifice in Rhodesia. He says:—

"It is eleven years since the writer began to talk church building. At our last annual meeting the mission unanimously decided that the church should be pushed ahead of all other buildings. In a few days preparations had begun for making 150,000 bricks. We were highly favored by the weather, and in a short time had the bricks in the kiln.

"The people were very anxious to see rain for the pastures, but the report spread that we were making bricks for the Lord's house, and that there would be no rain until we had finished. During the period of brick making, different members of the church took turns in holding services with the thirty boys, morning and evening. The young men of the church who owned oxen gave them without cost for tramping the clay; others gave their services for burning the bricks.

"Another set of boys were quarrying stones for the foundation—a difficult task, as suitable stones are exceedingly scarce. One member of the church gave his oxen for a month, without charge, for hauling the stones.

"The women, not to be outdone, came with their babes on their backs and a small *mutani* (little basket), containing a few sweet potatoes for their lunch, in their hands, and cleared the ground for the site of the building.

"Being unable to carry out the Scriptural injunction of placing the foundation upon a rock, we have laid huge stones, some of them taking twelve oxen to haul with our logging truck, in the sand. The builder is a member of our church, and is taking great pains and pleasure in his work."

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JAPAN

As to a Kanamori Campaign in Kyushu Japan

During a part of 1917, Mr. Kanamori, the famous Japanese evangelist, carried on a series of meetings in Kyushu, the southernmost of the Japanese Archipelago, and the island on which the Board's stations of Miyazaki and Kumamoto are located.

After the close of the meetings, an attempt was made to summarize the results of his work, and the following paragraphs from a recent copy of the *Japan Evangelist* analyze the comments on the converts secured, or "Kesshinsha" (declaration card signers):—

"In number they were all that were anticipated, in some cases 'more than we were prepared to care for'; though in general this is not the case, if it is gone about methodically and enthusiastically by the whole body of Christians. Those who had been under Christian influence before vary from one-fourth to four-fifths of the audiences. Very many signed upon hearing for the first time, with no knowledge of its real meaning. It is found to be almost impossible to gather such people into the churches. This, according to the general feeling of the coöperating missionaries, is the weak spot in the method; nearly all see very serious detriment to the local work resulting from such determined urging as was used. It is found that many of those who sign under pressure, upon such imperfect knowledge of the real meaning of the step, do not remain true; and their failure after signing is probably a greater detriment to themselves and to others than if they had not signed.

"It is felt that the actual results would be far better if Mr. Kanamori were satisfied with smaller numbers of converts, who actually got converted. He says that he presents in his talk all that is necessary to know before making the decision. This may be true; but it is impossible to assimilate all at once the tremendous truths presented in the two hours, so as to make it an adequate basis on which to form a decision. The results are the speedy falling away. With those who have been hearing and thinking, it is a far different matter. Here the results are splendid.

WOMEN ROAD-MENDERS

On the road to Nikko, Japan

"It is too early yet to say what proportion will actually become real live church members; but if even a half of the proportion realized in his American campaign are brought in, it will mean a new era in the evangelization of Kyushu.

"In one or more of the above ways, then, each church has been blessed, and we have been unable to learn of any persons who are sorry that they entered the work."

Evening Service in Tokyo

One of the very newest members of the Japan Mission, Miss Sarah M. Field, sends an account of her first attendance at a real missionary service in the little Japanese church, "the youngest plant of the mission," not far from the missionary's home in Tokyo:—

"The street was full of people going to the temple, and was lighted with candles and long red lanterns. We could hear the priest, as we passed, chanting and thumping on his drum. There were 'night shops,' too, along the street, like a street fair—little booths, where they sold candy and long tapers for the temple, the candles waxy white, with ends stained green or red. Another booth had small red lanterns, and those made of *papier mâché* in the form of faces. To another the children flocked to buy toys.

"Our own service seemed very quiet in comparison. As we entered, they were singing to the tune 'Auld Lang Syne.' They had begun ahead of time —a very unusual thing. Three rooms of a private house had been thrown together for the meeting. Half a dozen people sat on flat pads, and scattered among them on the floor were many small, red-edged hymnals. Two severely plain incandescents lighted the room, and a pleasant steam was rising from the two teakettles, each on its bed of coals in the sand of an iron *hibachi.* That was the heat of the room, as well as its refreshment, I judged.

"Dr. Pettee and I were invited to

take real chairs at the back of the room. Rev. Sherwood F. Moran, who was to preach, went to the front, and Mrs. Kenneth Beam played the organ, which stood in a corner of the room. After another hymn and a sonorous prayer by Mr. Sawaya, who had been leading the singing, Mr. Moran's sermon began. He had to speak through an interpreter, but even the disjointing of paragraphs and the sandwiching in of floods of choppy Japanese syllables and occasional accented particles or long-drawn breaths, could not spoil his clean-cut, straightforward message.

"It took three-quarters of an hour to finish it. Then the audience, after the benediction, bowed to him and to each other, and finally bowed themselves out at the door. There were fourteen in all, nine men and five women."

CHINA

Fenchow Medical Work

In another section of this number we print the story, as told by Mrs. Clara T. Watson, of the gratefulness shown by prominent men in Fenchow for the help given the people in their sickness, and for the fact that the American Board has a fund well started for a real hospital in that city (see pp. 67–69). As an example of the good already accomplished and of the kind of work done, we print the following from a letter from one of the Fenchow staff. It reads:—

"So many times, while making my trips out to the hospital, I have wished that some friends at home could see some of these women and children —some cheerful, some sad; some poor, some well-to-do; all interesting and all sick.

"They are practically all surgical cases and a great many are tubercular. The daily dressings take a great deal of time, so that Miss Ma (nurse) is very busy. But, like most people, she is happier when busy, and finds time to show them pictures of life in America, to make a baby's jacket, and to do her sewing.

"She and I have this fall been finishing the bedding and clothing for the women patients, in an effort to put the ward on a more sanitary basis. We can't make a modern hospital out of these present quarters—that will be the joy of the new hospital—but with our trained Chinese nurse to superintend things, and new clothes and bedding, conditions are certainly much better. Do not picture to yourselves spotless white linen sheets and night-clothes, but clean jackets and trousers of the native blue cloth, with white for cases just operated upon; warm quilted jackets and trousers; blue mattresses stuffed with straw, and thick and warm, to atone for the absence of brick beds heated with stoves; white comforters, but with removable blue covers, which can be washed after each user leaves; and sheets both blue and white. That completes our present equipment, but

THIS PATIENT NEEDS A HOSPITAL

Full of bullets shot by accident by a Chinese hunter from an old Chinese gun. The bullets of all shapes and sizes, some of lead and some of iron. He came regularly for a few days, but had to stay at a Chinese inn. His money gave out and he bad to go home, twenty-five miles away, with still one or two badly infected wounds

it enables us to sterilize and store away their own clothing, which can scarcely be considered sanitary, to say the least.

"It has been hard to turn away so many applicants, but Dr. Watson has to do it every day, sometimes turning away four or five in a day; among them, nearly always, some one from one, two, or three days' journey—a longer journey than New York people make to get to the Mayos' in Minnesota. Most of the time lately we have had a patient in the bathroom, which at least has the advantage of being a private room for a critical case. I am now planning on two hanging beds for babies, which will leave that much floor space for others—on the principle of skyscrapers, you see.

"Would you care to hear about some of the individual patients? One pathetic little woman went sadly home yesterday. Hers was an advanced case of tuberculosis, with many tubercular abscesses which will not heal, and with a finger which was amputated to save the arm. That was all healed, but she did want to stay until all well. However, her mother-in-law was unwilling longer to pay her expenses, and we could not urge a hopeless case to stay when so many who could be cured were waiting their opportunity for admission.

"Another case is a young daughter-in-law of fourteen years, with a tubercular leg which required extensive excising of the bone. Her pulse did not always want to beat the first two days, but now she is doing well and is happy as can be. Her husband would not care for her if she were useless.

"A poor little starved baby came about two weeks ago, not for starvation, but because of trouble with its eyes. That was easily cured, though without a hospital he would probably have spent his days in darkness. When I first saw him he was a shocking sight, like an old man of eighty in looks, and literally a skeleton, with a great sore on his hips from inadequate nourishment. Miss Ma took interest in him, the hospital Bible-woman carried him to the home of our cook's wife twice a day and she nursed him, while condensed milk helped out. He is not fat or chubby, but a wonderfully different baby, which delighted his father on a recent visit here, so that he has secured a wet nurse to feed him when they go home.

"Most attractive perhaps of all the recent patients was a little girl of eight years, with a tubercular leg which was in a plaster cast. She was a veritable sunbeam in the women's ward. The missionary children prepared a book of blank paper and some crayons, which they took out to her (of course they only saw her outdoors in the sunny court), and she spent hours drawing pictures which we think are very clever. I am sending the book which she gave me to the girls' club in Oberlin, which sustains a bed in the hospital, to help them get acquainted with one of the children they have helped."

A ONE-CHAIR AMBULANCE

A well-to-do patient brought to the dispensary for treatment of an abscess in the ankle joint. This is the third form of ambulance received at the Fenchow dispensary on one afternoon. Patients with temperature of 105 degrees, too sick to sit up in America, are often brought long distances in such a conveyance

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Relief Measures in Tientsin

Rev. E. H. Ballou is our authority for some interesting details as to refugee work in Tientsin. Mr. Ballou reports that Rev. Robert E. Chandler, of our staff in Tientsin, and Mr. Mills, of the

Peking Young Men's Christian Association, have been appointed to report to the National Executive Committee for Flood Relief for North China on conditions through the flooded area in the four provinces affected by this year's floods:—

"A good deal of Mr. Chandler's work does and will consist of reading and summarizing reports which have been pouring in from missionaries all over the country. The plans thus far present a fine example of coöperation between Christian and governmental agencies in the greatest emergency that part of the non-Christian world has seen, and the reliance the government is placing on Christian and missionary sources, both for accurate reports of conditions and for plans for relief, is significant.

"It was stated about November 15 that 9,000,000 people were on the verge of starvation; while immediate relief will be given this 9,000,000, continued demands will be made all winter. Whether relief is adequately and scientifically administered depends primarily upon two things: the funds available and the willingness of government to coöperate. This brings one to politics, and Chinese politics are more discouraging, so old residents declare, than they have been at any time since the establishment of the republic."

"In Tientsin itself," Mr. Ballou says, "the flooded areas of the city are being pumped out and cleaned up as fast as possible, but it is slow work. Six weeks ago there were 65,000 refugees in the city, absolutely destitute. Since then, by one means and another, the number has been reduced to 45,000. They have been living in nearly seventy different places—temple courtyards, public parks, along railway embankments under little mat sheds, and in those of the 'Refugee Hut Camps' which have been already opened. Of these 'Hut Camps' there are thus far eighteen, with 7,500 huts accommodating about five people each. These are built of reeds closely resembling cornstalks, daubed with mud, and will make 'getting over the winter' quite possible for their occupants. I suppose they average about eight feet square, and most of them contain a mud *kang*, or bed, and a little mud stove.

"The largest camp is of 2,000 huts, just being opened by the Tientsin Christian Union with money furnished by the government; and the next largest is of nearly 900 huts, built by the American Red Cross."

Mr. Ballou has been making strenuous efforts to conquer the Chinese language, and with apparently very good success. His letter goes on:—

"For the past few days I have had a most interesting time in charge of the physical registration of all the men and older boys who are being admitted to the Christian Union Hut Camp. We are taking in the people at the rate of about one hundred families a day, and it is giving me a better chance to have a little conversation with all sorts of every-day Chinese than anything I've yet done, even though the conversation is rather definitely limited to the questions: 'What is your honorable surname?' 'How old are you?' 'Have you had smallpox or have you been vaccinated?'"

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Peking College Girls to Help

All North China is stirred over the suffering from flood and famine. Chinese Christians have given generously, and the government is coming to the rescue with money and a plan of road building, to give the homeless and destitute men employment. A letter from Miss Alice M. Huggins, one of the 1917 recruits in Peking, tells of the North China Union Women's College girls, saying:—

"The college girls have given money, but it seemed to them that of all the people affected, the little girls would suffer most, and they were the class which college girls were in the best position to help. So they planned a school

for little girls, which they would manage and support. First they gave a play, by which they raised about $170. Then, before sending for the little girls, they arranged rooms for them in adjoining buildings which belong to the college, secured as matron an old lady who is a Tientsin refugee, and prepared clothing. They decided to let the children eat in the college dining room and use the college dishes, in order to save expense.

"Yesterday the first group of twelve came up from Chochow, south of here. What sorry looking, frightened little bits of humanity they were, as they arrived in care of a Chinese worker! They were in rags, hunger, and filth. They had come from homes which have no roofs, no heat, no food, and almost no bedding or clothing. Some are only seven or eight years old, and none are over eleven.

"No wonder that, though they had seen few or no foreigners, they clung to Miss Miner (principal of the college) and her college girl assistants, thankful to have escaped cold and starvation. They were taken to the Methodist hospital, bathed and dressed in clean clothes, and brought to the college, where the girls were wild with excitement over their little *protégées*.

"Already these little girls have been taught by their admiring foster mothers to make nice, deep, polite bows to the foreign teachers, and this is only the first of hundreds of things they will learn before the winter is over. Right away their number will be increased to thirty, the same as the number of college girls, who are sacrificing money, comfort, and leisure time to make the refugee boarding school possible. The refugees are not beggar children, who will have to be permanently cared for, but will be returned to their parents after the hard winter is over. Their bound feet show that they did not come from Christian homes. They have never been to school and have never had the least training. There is a real question about their bound feet. If they were unbound here and rebound by their parents in the spring, the pain would be worse than ever; so I imagine they will be left bound loosely, rather than freed entirely.

"Miss Miner has been working very hard overseeing and helping, and her burdens are considerably increased by the enterprise, but she is very happy in what the girls are doing."

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Conditions Improving in Tehchow

We quote an encouraging paragraph from a letter written on November 10 by Miss Myra L. Sawyer, nurse in Tehchow hospital. It reads:—

"It has been with prayerfully thankful hearts that we have seen the gradual but steady abating of the floods, till now we are seeing some dry land in the compounds and are able to walk from one compound to another on the foundations of the walls. There will doubtless be water outside the compound for months. Our cellars still have water in them, but the first floors of the residences are dry, if the walls are not! Stoves are being set up in the empty houses to dry the walls. The damage to buildings, heating plants, walls, etc., can but be many thousands of dollars. All adobe walls and partitions are down; the outer compound wall—a mile of it—is down to the foundation; all grading and shrubbery, all the money spent in beautifying the place, have gone to nought. Glass is broken by the beating of waves. Lumber has floated away.

"Our hearts can but be sad as we think of it and see it, but we try to remember that the things are of small importance compared with our work, which still goes on. We have fifteen in-patients now; three fine babies have come to gladden their mothers' hearts. The nurses are busy and happy at their work and classes, and it goes without saying that such of the staff as are here are busy enough, with all this added confusion and the routine work.

"A daily clinic is being held at the South Suburb, as well as here, and the ten branch dispensaries are in operation. Relief work will be done, as funds permit, all through the winter. To our immediate circle has come no loss of life, but our hearts ache as we think of the inevitable suffering for these thousands of homeless, illy-clad Chinese about us, as the bitter cold draws near."

AT VADUGAPATTY, MADURA MISSION

This is one of the villages reached by the "fifty-fifty" plan. The evangelist, Matthew, stands in the center. On one side are his aged mother and wife, all fine Christians. The village is made of small thatched huts, and the picture is taken in the courtyard of the home of a caste man, who has since that time been converted. He stands, in the picture, at the side of the evangelist, his wife and two children before him. The baby has a flower on his head, a custom here. The wife wears her jewels around her neck—gold ornaments which are her bank account

INDIA

"Win One" in Madura

Copies of a month's program of work, under the leader of the Madura City Evangelistic Campaign, have reached us in connection with a letter from Rev. Harold Cooper, who is leader of evangelism in Madura. The program, which is very complicated and inclusive, indicates definite work along several lines. As Mr. Cooper says:—

"First and foremost, we are seeking to persuade every Christian to seek to win some one to Christ by personal work. During the past four weeks we have had the joy of seeing definite work started. Five open-air meetings were organized in five parts of the city. As a result, the Christian young men have been aroused, and now every Sunday about twenty-five young men visit the villages around Madura, preaching Christ, distributing tracts, and praying for the people. This means genuine consecration and will bring results.

The First Brahman Convert

"During seventy-five years of work in this mission, we have had thousands of conversions. Among this number there was not one Brahman. The Brahman is the highest caste and represents the highest social life, the wealth and intellect of India. Last year a change came, and a young student was converted and baptized. He was immediately kidnaped by his people and carried to some other city. For some months we did not hear from him, but now he is back in Madura. In spite of great difficulties he now comes regularly to my bungalow, and is bringing another Brahman student who is anxious to know about Christianity. This second young man wants me to start a Bible class, so that he can study about Christianity. Pray for these two inquirers. If these young men follow Christ fully, they will be cast out of their homes and possibly poisoned. If they are cast out, the missionary must take them in and send them to a Christian school. There is no money provided to educate them for Christian work, and how to find money we know not.

Prospects in Malagudy

"On Monday I went to a village where an evangelist is working under my direction. All the residents of the

village have the hereditary occupation of stealing, and they think that it is an honorable job. Just as a man is a farmer here because his father was a farmer, so a man is by profession a robber because his father was a robber. Under British rule this occupation is under severe restrictions. Lately the police have taken thumb prints of each robber, and each one has to report at dusk every night. Last month a man failed to report one night, and he is now in jail for three months. The government is trying to make these robbers into farmers.

"We sat down on a stone under a tree. There is no chair in the whole village. The people sat on the ground and listened as we told them about the wonderful love of Christ, who came to redeem us. The service being over, we examined four men who wanted to become Christians. They professed conversion and wanted to be baptized. Of course they will have to give up their wicked profession of stealing. Thus an entrance has been gained into this tiny village of dirty little mud huts with thatched roofs, and we hope that all the villagers may be won for Christ. Do not forget to pray for this village, which is called Malagudy."

In the Traces at Battalagundu

Rev. Burleigh V. Mathews, of the Madura Mission, has, with his wife, returned safely to his field, after furlough in America. Mr. and Mrs. Mathews had a particularly pleasant return journey, leaving San Francisco July 31 and reaching Battalagundu on September 19, where they found everything in good order. Mr. Mathews writes:—

"I had an interesting little side trip yesterday, with one of the pastors, to some churches where the Christians were said to be in need of attention, because of lack of zeal on the part of many members. This is the week of 'Simultaneous Evangelism' in all the congregations of the South India United Church, and it seemed fitting that we should encourage these particular congregations to engage wholeheartedly in the special work of the week. Contrary to our expectations, the church members turned out *en masse,* and prominent men who had not attended Sunday services for months occupied their old places, 'on the floor of the house,' and listened attentively. One of these, considered a doubtful quantity for active church

A COUNTRY CART — SOUTH INDIA

work, was present for the first time since New Year's, and received us both cordially. I find that he has been helping the minister considerably in defending certain Christians who were falsely accused of some minor offense before the magistrate; and the indications are that he will be of great assistance in all kinds of religious activities, so far as he can, for he wields a powerful influence over all classes of people.

Movement among the High Castes

"At the second place where we preached, the Christians were present in force and gave us a splendid welcome. Their spirit was excellent, even better than we had hoped, in the light of past events, since we knew that they had often made trouble for their pastor in days gone by. Several of the young men and a few of the veterans were prepared to take part in personal work among the Hindus this week. The atmosphere of the village augurs well for the success of whatever we may ask them to do in the next few years.

"Apparently the evangelistic efforts of the last two years are producing their effect upon the Indian community. The high caste people are having their eyes opened to the vast gulf that separates Hinduism from Christianity, for one thing. I was impressed yesterday with the conspicuous influence of our church members in the affairs of their villages, and with the cordial attitude of the Hindus, on their part, toward our people. The high castes seem to be on the verge of a religious revolution, in favor of the Christian faith. Of course such religious changes are usually very slow, and this may be; but our confident hope is, that the next decade will mark a tremendous advance in the numbers and enthusiasm of the Christian community."

*

A Rousing Church Council

Rev. A. H. Clark, of the Union Training School for male Christian workers in Ahmednagar, India, has sent to a friend in this country the story of a council meeting of the Kolgaon District churches of the Marathi Mission. These councils seem to combine the functions of an enthusiastic convention with those of an educative business committee meeting, and must be very interesting. Mr. Clark's account runs as follows:—

"The council had invitations from two villages: from Mirajgaon, way off in the corner of the district, thirty-three miles from Ahmednagar and twenty-five or thirty miles from most of our Christians; and from Suragaon, in a fairly central locality. Both had special reasons for inviting us. The representatives of the far-away village argued that we ought to give them one chance to have a council meeting. On the other hand, it was pointed out that this was the meeting when the villages gave their pledges for the support of their pastors, and that it was vitally important that we get a full attendance. It was the rainy season, and it was a question if many would go so far as Mirajgaon. But that won the final approval of the Executive Committee. The result proved that they were right. The harder choice was the better choice.

The Delegates

"I reached Mirajgaon a little late myself, since I had to get the motor through several streams. Already things had begun, and I looked eagerly into the large school-church to see who was there. At first all I could tell was that the place was crowded, but as I looked about I saw representatives from almost every town in the district. Here were several men from Walki, twenty-four miles away. There was a group of eight men from Ghospuri, who had tramped thirty miles, bringing their simple musical instruments. From Kolgaon, which is our largest mission center, eighteen had come, traveling thirty miles. Night had overtaken them out on an unfamiliar country road, with a drizzle of rain falling,

AN OXCART IN AHMEDNAGAR

and there they had awaited the dawn. Considerable groups had come from Hivre, twenty-seven miles away, and from Ralegan, twenty-two miles away. In fact, almost every Christian community in the district was represented.

The Business Accomplished

"Of course we had a rousing time. Incidentally more money was subscribed for the support of the churches than ever before. People who had given up four days of their time and tramped thirty miles, enduring the discomforts of such a journey in the rainy season, to attend the council meeting were sure to subscribe for the support of their churches."

*

Evangelism and Examinations in Sholapur

Mrs. L. Henry Gates, who with her husband and his father and mother are located at Sholapur, in the Marathi Mission, has sent an interesting summary of progress for the past quarter in their city. After describing the adoption, by Mrs. Gates, Sr., of a couple of babies from the locality, she says, "If any one wants to adopt a baby, to be cared for on our baby farm, we shall be very glad to correspond with such a one."

Then the letter goes on:—

"Our actual Christian community has been increased recently, also, by the baptism of four men in the western district. We have had a teacher at work there only a few months, and he has been showing the fineness of his spirit in his work and in its results. Of these four, one was a religious beggar. We find that they are hoping to benefit at once by their profession of religion, although their motives were probably good. We believe that they were really and truly converted, but that the pressure of the failure of the first crops and the high war prices have put them in a position where they need help. Three of them have asked for a loan of money with which to buy weaving looms, and the fourth has asked for a wife. Mr. Gates, Sr., has gone there today to settle matters. When these men were baptized, there was a large gathering at the village. The masters in two village government schools came to the meeting with all their pupils, and one of them—a caste man—has become an inquirer.

"Another source of interest and encouragement to us all is in the increasing enthusiasm among the women of

the church, looking toward an evangelistic campaign. We have now in weekly attendance at a sewing society about fifty or sixty women, who are getting acquainted with each other and making clothes which are to be sold to the *very* poor people of the Christian community. Every fourth meeting alternates as a social and a devotional meeting. At the devotional meeting, the plan is to present to the women the methods of work which have been found useful in evangelistic campaigns. We hope eventually to have each of these women doing some sort of personal work, but that is still in the future. Besides this general meeting, weekly, we have five weekly Bible classes for the women who otherwise would have no class or any opportunity to study the Bible.

Examination Days

"The last week has been most busy for those in the station who have charge of schools, since this is the time of year when Government sees fit to send its examiners to examine all the mission schools. It is a trying time for the teachers as well as for the pupils, for each child is examined orally; and if the child becomes frightened, his work and the teacher's are estimated as of no value. Some of the examiners are very nice, and some of them are horrid! We are rejoicing that the boys' station school shows the work that has been put into it. Two years ago, only fourteen boys in the entire school passed the examinations. This year, sixty-eight boys have passed. One feels the difference in the spirit of the school, too. The boys are wide-awake and keen about everything they do, and the ones who have passed are a proud and happy crowd of boys. The pastor has a class of the older schoolboys in training for church membership, and some of our most promising lads will take a stand for Christ before the end of the school year, probably.

Christian Endeavor Growth

"There have been two sources of great blessing to our Christians recently. The Christian Endeavor Convention for Bombay Presidency was held in August at Rahuri. Sholapur sent thirty-two representatives, who have brought back the spirit of evangelism with them. The Sholapur 'Boy Scouts' were a novel feature of the convention, and were very conspicuous, not only because of their scarlet belts and sleeve bands, but also because of their readiness to help out in selling hymn books, moving benches, carrying luggage, etc. Since returning, new life has been felt in the Christian Endeavor Societies already existing; and a new one, called 'Daniel's Band,' has been formed for the young men who are working in the mills. The other meetings which have gripped the Christian people, old and young, were held here a week ago by Mr. W. H. Stanes. He is a traveler who gives his time to speaking to children, meeting all his own expense. We have not had any meetings in several years which have so touched the people and made them realize their shortcomings and their possibilities."

THE PORTFOLIO

From a Notable Book on Africa

The Possibilities of the Azande

"The most important tribe that I met in the basin of the Welle is the Azande. Before the European occupation of the country, they were passionately devoted to cannibalism, and for this reason were known to their neighbors as the Nyan-nyam—a word whose sound is sufficiently suggestive of its meaning. As late as the year 1912, an elephant hunter who had been pursuing his calling in the Lado enclave, which lies just to the northeast of the Welle basin, expressed a very emphatic

opinion on the character of the Azande. Hearing that I contemplated crossing the continent at this point, and proposed traveling through the Azande country, he said, 'But that's impossible; they are cannibals, you understand, cannibals.' This sounded sufficiently awful in 1912; but in 1914 I traveled for more than a month in Azandeland, and I don't think that I reflected more than twice or thrice on their supposititious fondness for human flesh. Certainly there is no trace of cannibalistic practices among the Azande today. They are an intelligent, cleanly, polite, and pleasant-featured people, in whose open countenances and gentle eyes I could detect nothing that would lead me to suspect a lurking taste for roast missionary. I admit, however, that this proves nothing, for appearances are notoriously deceptive, and the most prepossessing Congolese tribes are those for whose cannibalism we have the most unimpeachable testimony. What the Azande were is a matter of small moment; what they are to become is a question vastly more important. For this great tribe, that extends all over North Congoland, and overflows into French territory and the Anglo-Egyptian Sudan, is still practically unevangelized. In the approaching conflict between Christianity and Islam, it occupies a position of the highest strategic value, lying, as it does, between the most advanced outposts of both forces. It is a very populous tribe; its language is widely understood; among adjacent tribes its prestige stands very high. The Azande are undoubtedly a people worth winning." . . .

Eager and Waiting

Speaking of the important tribes in the Tuburi Lake region, the writer says:—

"All they need is the gospel. For that they are waiting, as it were, with uplifted heads and outstretched arms. Mohammedanism stands ready to swallow them up. Mohammedan emissaries are now knocking at the doors of these nations, hitherto inaccessible, but now open to trade, commerce, and religion. They are nations that are well worth winning. Christianized, they would act as a powerful bulwark to stay the spreading wave of Mohammedanism; Moslemized, they would impart greater impetus to that wave. The Church of Christ today stands before a piercing call to action, a solemn duty to act decisively and immediately, and a grave responsibility if she evade or postpone action." . . .

Real Heroism

"I maintain that the true heroes and heroines of our day are not the Pearys, the Scotts, and the Shackletons, who set about discovering the North Pole and the South Pole, and who either lose their lives outright in the quest, or return home to honors, dignities, and wealth; but the missionaries, both men and women, who from year's end to year's end, and sometimes for long periods at a time, undertake toilsome journeys, settle on remote and isolated stations, dwell in tiny huts, with few or none of the comforts to which civilization has accustomed them, and submit to all the privations inseparable from this existence, without the least prospect of being crowned with laurels, and without even the guerdon of being accorded 'honorable mention' in the columns of the daily press. These, however, are the people to whom I take off my hat."

From "Thrice Through the Dark Continent," by Prof. J. Du Plessis.

When Did Germany Begin the War?

In a recent widely quoted article by Dr. George E. White, for many years president of Anatolia College, in Marsovan, Turkey, he told of German preparation for war being made several months before the Serbian affair. Dr. White's statements are confirmed by Sir Edwin Pears, in his recent book on Constantinople. This veteran attor-

ney, statesman, and author is widely known throughout the Near East. In 1916 he visited and lectured in America. He says:—

"I was especially impressed by the extraordinary activity of the army when, in June, 1914, I went to deliver the commencement address at the great American college at Marsovan. When I landed at Samsoun, I found Turkish soldiers everywhere being carefully and thoroughly drilled. During my two days' drive into the interior, we saw them encamped on the hills and everywhere occupied. The Turkish soldier was no longer the lethargic creature that I had known for forty years in time of peace. The discipline was stricter and the officers, in particular, left the impression that they expected soon to be called upon to march. This change of attitude in the army was confirmed when I reached Marsovan, for there not only were the troops more numerous than usual, but with the arrogance that distinguishes them when they have a free hand, and anticipate active service. The Turkish officers had attempted to invade the American collegiate premises under Dr. White, the president of the college, and it was only by the energetic pressure of Mr. Morgenthau that their illegal demands were successfully resisted. Upon my return to Constantinople, which would be, I think, in the first week of July, there was still no talk of the war in any part of Europe."

Sir Edwin Pears, formerly of Constantinople.

THE BOOKSHELF

Thirty Years with the Mexicans in Peace and Revolution. By Alden Buell Case. New York: Fleming H. Revell Co. Pp. 285. Price, $1.50 net.

Mexico is our nearest, if not our dearest, neighbor. Most of us are prone to judge of the Mexican by what is reported by the casual traveler, or the man who has attempted to exploit him and failed. It is a rare privilege to have the deliberate, careful statement of a man who lived among the Mexicans for more than thirty years, and in different parts of the country. Mr. Case through these years intimately mingled with the people in large cities and in the country, with the farmers and miners, touring with the cowboys across the Sierras and lowlands, and encountering and becoming familiar with many of the Indian tribes which comprise no small part of Mexico's populations.

This book is preëminently a human book, since it deals with the people as the author saw them day in and day out, in peace and prosperity as well as in periods of the most sweeping revolution and disorder. He lived among them as an official missionary of the American Board and later as a volunteer missionary, putting into practice a theory of the propagation of Christianity by means of the Christian ranchman, making his religion practical as a farmer and neighbor to the Mexican.

An entire section of the book, comprising seven chapters, is given to the recent Mexican revolution, which swept over and surged about his hacienda at el Valle, in the State of Chihuahua. Here it is that the author, perhaps unconsciously, reveals the true character of the Mexican, and his capacity for real friendship and his loyalty to those whom he trusts.

The twenty-eight chapters of the book show the writer to be an intelligent and careful observer, a sympathetic critic with a keen grasp of the social and national questions involved, and always and everywhere the true missionary. He sums up his conclusions by "After all, Mexico needs nothing so much as the gospel."

I know of no book on Mexico so fascinating and vivid in description, so comprehensive and sympathetic in discussion, and so reliable from cover to cover. J. L. B.

Thrice Through the Dark Continent. By J. Du Plessis, B.A., B.D. New York: Longmans, Green & Co. Pp. 350. Price, $4.50 net.

Africa, more than any other part of the world, seems to lend itself to fascinating stories of exploration and travel. This reputation is well borne out by this book, of quite unusual interest and value. The author, Prof. J. Du Plessis, of the Theological Seminary of the Dutch Reformed Church in Stellenbosch, South Africa, is the well-known missionary-traveler who first gained fame in the missionary world by his "Christian Missions in South Africa." To cross the continent of Africa once would seem to be a good deal of a task, but to cross it three times on the same journey entitles a man to a wide hearing of his story.

Mr. Du Plessis's book is written in a chatty and personal vein, with a good deal of wit flashing here and there through the pages, and no end of information as to the habits of the native tribes. The journey was taken primarily for the purpose of missionary exploration, and will be eagerly read by all who are interested in the missionary problem of Africa; but we can commend the book to all who enjoy an interesting and entertaining tale of travel and strange adventure. We print in The Portfolio (pp. 90–91 of this issue) several quotations from this book, which are a sufficient evidence of its readability. C. H. P.

Lectures on the Church and the Sacraments. By P. T. Forsyth, M.A., D.D. New York: Longmans, Green & Co. Pp. 289. Price, $2.00 net.

Dr. Forsyth, principal of Hackney College, Hampstead, and dean of the Faculty of Theology in the University of London, is well known and greatly admired in America. His friends will readily understand that in his book on the "Church and the Sacraments" he will, as he declares in his preface, write "from the Free Church camp, but not from any recognized Free Church position"; that his "audience is Free Church, but the treatment means to be Great Church."

The book is made up of fourteen chapters, seven being a study of the church in its theory, history, needs, and ministry, and the other even more concrete pages being devoted to the sacraments of baptism and the communion. Written, as they were, for students, a certain instructive form and many rather pedagogical allusions pervade the chapters, but, nevertheless, it is thoroughly evident that the spirit and not the letter is uppermost in all the author's references to doctrines and ceremonies.

Boys and Girls of Many Lands. By Inez N. McFee. New York: Thomas Y. Crowell Co. Pp. 235. Price, $1.25 net.

Studies of little lads and lassies from Africa to Alaska, pleasantly told and cleverly illustrated. A good book for school libraries.

WORLD BRIEFS

A women's magazine is planned for Egypt. It will probably be established under the direction of the Y. W. C. A.

At Jaffna College, Ceylon, on the occasion of the latest annual meeting of the Alumni Association, was unveiled the portrait of the late T. P. Hudson, B.A., who was connected with the faculty of the college for thirty-three years and whose sudden death occurred in September, 1916.

Hankow, at the geographical heart of China, to which continental trunk railroad lines converge, and to which more will converge from all directions, can, according to a statement by Dr. C. E. Scott in his new book, "China from Within," accommodate ocean liners at her piers 680 miles up the Yangtze River from the sea.

A Congregational pastor, Rev. James E. Gregg, of Pittsfield, Mass., has been appointed to succeed the late Dr. H. B. Frissell as principal of Hampton Institute, Virginia. Mr. Gregg has been five years with the Pittsfield church; he is a graduate of Harvard University and Yale Divinity School, and is forty-two years of age.

An extensive deposit of anthracite coal is reported to have been found in Japan, not far from Marzuru, on the island of Hondo, the largest of the Japanese group.

Still another mine containing tungsten ores is said to have been discovered near Niigata, one of the Board's mission stations. If these discoveries are genuine, they will be of the greatest importance to Japan's industrial life.

In Syria and Northern Palestine one of the great hardships which the war has brought to the people is the commandeering of all their crops, trees, and metal utensils by the Turkish authorities. All the copper vessels used for cooking and washing, which are heirlooms among the people, have been taken; while their olive, orange, pomegranate, and mulberry trees have been cut down for fuel.

A steamship of 3,000 tons burden has in 1917 made the trip from New York to the mouth of the Yenisei River in Northern Siberia via the North Cape and the Kara Sea in the Arctic. The route would be open only a few months of the year, but is valuable as connecting Central Siberia directly with American Atlantic ports. The region opened is 3,000 miles by land from either Pacific or Baltic seaports.

It was not until 1897, twenty years ago, that records were found proving that Utomaro, the Japanese *genre* artist, was buried in the grounds of the Senkoji Temple at Asakusa, Japan. On October 28, last, a tombstone was erected over the unmarked grave by Japanese artists and admirers of Utomaro's work, a memorial service was held in the temple, and an exhibition of Utomaro's masterpieces was shown.

In the "Syrian Notes" of *The Near East* recently appeared a statement that the Beirut Protestant College, although ordered closed by the Vali on the rupture of diplomatic relations between Turkey and the United States, was after about two weeks ordered by the Ottoman Government to open again and has continued its normal course. In spite of the prevailing famine outside, the college has been helped to secure sufficient food for its staff and students. These favors are due to the recognized value of the college to the community and to the prestige of its president with the authorities.

The "Eastern Palace," at Seoul, one of the show places of Korea, is reported to have been destroyed by fire late in November. It is said that the fire started from an up-to-date gas stove which had been installed in the "Court Ladies' Apartment" in a building originally put up 500 years ago, although the structure, for the most part, was repaired and renewed about eighty years ago. Many valuable art treasures and historical relics were destroyed.

Translators of the Bible have no easy task! When it came to putting the riches of the gospel of Christ Jesus into the language of the tribes of some of China's provinces the missionaries had as bad, if not a worse time, than if they were dealing with aboriginal Africans. In the province of Yunnan, one missionary declares that there are more than a hundred mutually unintelligible dialects. These tribal tongues are distinct from the Chinese language and very poor in comparison with it. No equivalent has been found in some cases for such words as spirit, grace, or conscience. In translating for the Miao — an old and most interesting branch of the tribe which claims to have been the original possessor of China — the rendering of St. John's Gospel was long delayed for want of a word for "comforter." At length a word was found; it had only three letters and it meant literally, "to get the heart around the corner." None of the Miao remember a time when they had a kingdom, so the words in the Lord's Prayer, "thy kingdom come," were rendered, "Thy heavenly home come." For other tribes only a book or two of the gospels have been made ready; but so eager are they for more knowledge that some of them are working their way through the Chinese Bible, which would be about the same as if an English farm laborer set out to read the New Testament in Greek.

THE CHRONICLE

BIRTHS

October 26, 1917. In Tungchow, Chihli District, China, to Rev. and Mrs. Lyman V. Cady, of Tehchow, Shantung, a son, William Emmett.

December 11, 1917. In Oberlin, O., to Rev. and Mrs. Walter N. James, a son, Albert Cady.

December 11, 1917. In Tokyo, Japan, to Rev. and Mrs. Sherwood F. Moran, a son, Sherwood Reeves.

DEATH

December 27, 1917. In Baltimore, Md., Mrs. Caroline F. (James L.) Fowle. (See page 70.)

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One of the Turkey missionaries (Dr. Andrus, of Mardin) now detained in America

is at work on a Kurdish grammar, as a help to the new missionaries who, after the war, will go out to work among the Kurds and Arabs in Turkey as well as among other elements of the population who have heretofore refused to hear the missionaries' message.

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W. W. Peet, LL.D., and Mrs. Peet, of Constantinople, arrived in New York, on a French liner, December 26, 1917, after eighteen years' absence from the country. They were both in good health.

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Rev. Wynn C. Fairfield, of the Oberlin-Shansi station of our North China Mission, has been spending a few weeks of his furlough year at Teachers College, New York City. Mr. and Mrs. Fairfield are the foreign representatives of Mt. Pleasant Church, Washington, D. C., and will spend some weeks with that church in the spring.

The Lowell *Courier-Citizen* (Mass.) prints a long extract from a most interesting letter written by Miss Elizabeth J. Hansen, in charge of the nurses in the Board's hospital at Inuvil, Ceylon. Miss Hansen has her "R.N." (Registered Nurse) from the Massachusetts General Hospital, from which she was graduated in 1915. She reports having become a member of the Nursing Superintendents' Association of India and of the Trained Nurses' Association of India, and expects thus to keep in touch with government and other hospitals in the East. We shall hope, in a later issue, to quote further from her letter.

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Rev. F. W. Macallum, D.D., and Mr. C. F. Ranney, both from the Board's Western Turkey Mission, are in New York giving all their time to the Armenian and Syrian Relief Committee. About one hundred employees are constantly engaged in carrying on the office work of that committee.

DONATIONS RECEIVED IN DECEMBER

NEW ENGLAND DISTRICT

Maine

Auburn, High-st. Cong. ch., 79.75; 6th-st. Cong. ch., 7.39,	87	14
Augusta, South Cong. ch.	40	00
Bangor, All Souls Cong. ch., of which 150 toward support of missionary, 254.69; Hammond-st. Cong. ch., toward support of missionary, 75,	329	69
Bridgton, North Cong. ch.	19	21
Brooks, Cong. ch.	6	00
Brownville, Cong. ch.	2	00
Brunswick, 1st Cong. ch.	95	00
Deer Isle, 1st Cong. ch.	16	00
Dennysville, Cong. ch.	15	00
East Baldwin, 1st Cong. ch.	5	00
Foxcroft and Dover, Cong. ch.	20	00
Gardiner, Cong. ch.	14	00
Garland, Cong. ch.	4	00
Hallowell, Old South Cong. ch.	2	50
Hampden, Cong. ch.	10	00
Harrison, Cong. ch.	5	00
Holden, Cong. ch.	6	55
Kennebunk, Cong. ch.	75	00
Kennebunkport, South Cong. ch.	9	00
Lewiston, Pine-st. Cong. ch.	84	00
Lovell, Cong. ch.	7	00
Millinocket, 1st Cong. ch.	10	00
Minot Center, Cong. ch.	35	00
North Yarmouth, Cong. ch.	14	00
Norway, 2d Cong. ch.	23	00
Patten, Cong. ch.	7	00
Poland, Cong. ch.	5	00
Portland, 2d Cong. ch., of which 257.66 toward support Rev. J. P. Dysart and 30 from John S. Sawtell, for Mt. Silinda, 287.66; State-st. Cong. ch., for work of Rev. R. A. Hume, 188.17; West Cong. ch., 20; Rev. George W. Kelly, 1,	496	83
Presque Isle, Cong. ch.	20	00
South Brewer, 2d Cong. ch.	2	57
South Paris, 1st Cong. ch.	10	00
Springfield, Cong. ch.	7	00
Sunset, Cong. ch.	5	00
Thomaston, 1st Cong. ch.	6	00
Weld, Cong. ch.	8	00
Winslow, Cong. ch.	12	47
Woolwich, Cong. ch.	5	00 — 1,518 96
Legacies.— North Berwick, Nathaniel Hobbs, in memory of Ellen F. Hobbs, by G. W. Hinckley, Ex'r,		1,000 00
		2,518 96

New Hampshire

Alstead, East Cong. ch.	10	00
Alton, Cong. ch.	11	00
Andover, Cong. ch.	8	00
Bennington, Cong. ch.	10	00
Brookline, Cong. ch.	9	20
Campton, Cong. ch.	14	00
Colebrook, Cong. ch.	10	00
Dublin, Trin. Cong. ch.	2	37
Dunbarton, Cong. ch.	3	40
Goffstown, Cong. ch.	24	85
Greenfield, Cong. ch.	16	75
Hampton, Cong. ch. and Sab. sch.	4	62
Hancock, Cong. ch.	10	00
Henniker, Cong. ch.	59	00
Hinsdale, 1st Cong. ch.	54	00
Hollis, Cong. ch.	15	49
Manchester, 1st Cong. ch., 360; Franklin-st. Cong. ch., 160,	520	00
Milford, 1st Cong. ch.	88	29
Nashua, Pilgrim Cong. ch.	70	19
Newington, Cong. ch.	9	00
Newport, Cong. ch.	92	00
North Barnstead, Cong. ch.	9	00
North Weare, Cong. ch.	18	00
Orfordville, 1st Cong. ch.	9	51
Pembroke, Cong. ch.	6	00
Piermont, Cong. ch.	10	00
Raymond, Cong. ch.	21	00
Rochester, 1st Cong. ch.	70	00
Salem, Cong. ch.	20	33
Surry, Cong. ch.	9	00

Temple, Cong. ch. 15 00
Tilton, Cong. ch. 26 00
Wolfeboro, 1st Cong. ch. 110 00— 1,366 00

Vermont

Barnet, Cong. ch., Mrs. S. H. Gilfillan, 3 00
Barre, Cong. ch. 84 75
Barton, Cong. ch. 25 36
Berkshire, 2d Cong. ch. 5 00
Berlin, Cong. ch. 6 45
Bethel, 1st Cong. ch. 5 40
Cornwall, Cong. ch. 5 00
Danville, Cong. ch. 40 00
East Arlington, Olivet Cong. ch., 18.60; Rev. M. T. Winch, 1, 19 60
East Burke, Cong. ch. 25 00
East Hardwick, Cong. ch. 33 68
Fairlee, Cong. ch. 5 00
Hardwick, Cong. ch. 7 00
Hubbardton, 1st Cong. ch. 8 45
Manchester Center, Cong. ch. 129 00
Marlboro, Cong. ch. 13 95
Middlebury, Cong. ch. 75 40
Middletown Springs, Cong. ch. 16 00
Milton, Cong. ch., toward support Rev. William Hazen, 21 54
Newfane, 1st Cong. ch. 20 00
North Craftsbury, Cong. ch. 29 40
North Thetford, Cong. ch., toward support Dr. C. W. Young, 25 42
North Troy, 1st Cong. ch. 25 00
Pawlet, Cong. ch. 5 50
Pittsfield, 1st Cong. ch. 5 00
Post Mills, Cong. ch. 7 01
St. Albans, 1st Cong. ch. 31 00
Townshend, Cong. ch. 12 50
Westfield, Cong. ch. 12 89
West Hartford, Cong. ch. 9 21
Westminster, 1st Cong. ch. 1 78
West Newbury, Cong. ch. 12 00
Weybridge, 1st Cong. ch. 31 12
Wilder, 1st Cong. ch. 28 69
Williamstown, Cong. ch. 35 00
Windsor, Old South Cong. ch. 15 00
———, Matured Cond'l Gift, 2,000 00— 2,836 10

Massachusetts

Abington, 1st Cong. ch. 58 21
Agawam, Cong. ch. 31 00
Amesbury, Union Cong. ch. 14 19
Amherst, North Cong. ch., 110; Hope Cong. ch., 5, 115 00
Andover, West Cong. ch., 50.97; Seminary Cong. ch., 46, 96 97
Arlington Heights, Park-av. Cong. ch. 72 00
Athol, Cong. ch. 78 50
Attleboro Falls, Central Cong. ch. 50 59
Baldwinville, Memorial Cong. ch. 23 00
Becket, North Cong. ch., 8.14; 1st Cong. ch., 8, 16 14
Belmont, Payson Park Cong. ch., 40.98; Plymouth Cong. ch., 30.10, 71 08
Berkley, Cong. ch. 8 50
Berlin, 1st Cong. ch. 44 00
Bernardston, Goodale Memorial United Cong. ch. 20 53
Blackstone, Cong. ch. 23 00
Boston, Cong. ch. (West Roxbury), toward support Roderick Scott, 535; Immanuel-Walnut-av. Cong. ch. (Roxbury), to const. *Harry L. Atwell* and *Richard S. Twitchell*, H. M's., 221.89; Pilgrim Cong. ch. (Dorchester), 180; Phillips Cong. ch. (South Boston), 130; Union Cong. ch., 87.25; Trinity Cong. ch. (Neponset), 57; Boylston Cong. ch. (Jamaica Plain), 14; Park-st. Cong. ch., income estate of Mehitable P. Gay, 13.33; Maverick Cong. ch. (East Boston), 11.65; Baker Cong. ch. (East Boston), 6.60, 1,256 72
Boxford, 2d Cong. ch. 12 60
Braintree, 1st Cong. ch. 54 91
Bridgewater, Central Square Cong. ch. 78 59
Brockton, South Cong. ch., 800; Porter Cong. ch., 247.50, 1,047 50
Cambridge, 1st ch. (Cong.), toward support Rev. R. E. Chandler, 1,036.75; North Cong. ch., 92.38; Pilgrim Cong. ch., 62.68; 1st Evan. Cong. ch., 57.70; Wood Memorial Cong. ch., 13.03, 1,262 54
Canton, Cong. ch. 165 13
Chatham, 1st Cong. ch. 13 00
Chelmsford, Central Cong. ch., of which 10 from Mrs. Ellen C. Pratt, 65 00
Chelsea, Central Cong. ch. 67 37
Chicopee, 3d Cong. ch. 75 00
Cbicopee Falls, 2d Cong. ch. 33 19
Clinton, Ger. Cong. ch. 15 00
Cotuit, Cong. ch. 6 00
Cummington, Village Cong. ch., toward support Rev. Charles T. Riggs, 6 00
Dalton, 1st Cong. ch., 664.41; W. Murray Crane, 200, 864 41
Dracut, Central Cong. ch., 5.80; 1st Cong. ch., 3, 8 80
East Bridgewater, Union Cong. ch. 20 00
East Charlemont, Cong. ch. 1 20
East Douglas, 2d Cong. ch. 78 45
Easthampton, 1st Cong. ch. 13 70
Enfield, Cong. ch. 34 00
Everett, Courtland-st. Cong. ch. 14 00
Fall River, French Cong. ch., 9; Pilgrim Cong. ch., 4; Frank A. Pease, 15, 28 00
Falmouth, 1st Cong. ch. 25 94
Fitchburg, Rollstone Cong. ch., 100.62; Calvinistic Cong. ch., 93.75; Finnish Cong. ch., 10; Ger. Cong. ch., 5, 209 37
Florence, Cong. ch. 52 25
Framingham, Plymouth Cong. ch. 16 00
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 277.39; Finnish Cong. ch., 1.77, 279 16
Gilbertville, Trin. Cong. ch. 3 00
Granville Center, 1st Cong. ch. 10 00
Greenfield, 2d Cong. ch., toward support Rev. A. F. Christofersen, 125; 1st Cong. ch., 21.15, 146 15
Hamilton, Cong. ch. 12 00
Hanover, 1st Cong. ch. 7 40
Hanson, 1st Cong. ch. 10 00
Haverhill, Center Cong. ch., 93.72; 1st ch. of Christ (Bradford), 82.50; West Cong. ch., 17.31, 193 53
Hingham, J. Wilmon Brewer, for Battalagundu, 4 00
Hinsdale, 1st Cong. ch. 50 06
Holyoke, 1st Cong. ch., 137.49; Grace Cong. ch., 66, 203 49
Hopkinton, 1st Cong. ch. 50 52
Housatonic, Cong. ch. 5 62
Hyannis, Cong. ch. 11 07
Ipswich, Linebrook Cong. ch. 2 50
Lancaster, Cong. ch. 72 20
Lawrence, Lawrence-st. Cong. ch. 79 09
Lee, Cong. ch., 183.50; George W. Bidwell, .25, 183 75
Leicester, John Nelson Memorial Cong. ch. 116 87
Lowell, High-st. Cong. ch., 185; Pawtucket Cong. ch., 90.50; Highland Cong. ch., 15.50, 291 00
Ludlow, 1st Cong. ch. 7 50
Lynnfield Center, Cong. ch. 25 80
Malden, 1st Cong. ch. 95 63
Manchester, 1st Cong. ch. 2 25
Marlboro, 1st Cong. ch. 110 00
Marshfield Hills, 2d Cong. ch. 12 00
Medfield, 2d Cong. ch. 12 75
Medway, Village Cong. ch. 5 00
Middleboro, North Cong. ch. 15 70
Millers Falls, Cong. ch. 6 00
Monson, Cong. ch., toward support Rev. H. J. Bennett, 334 50
Monterey, Cong. ch. 2 00
New Bedford, North Cong. ch. 201 64

New Boston, Cong. ch. 7 00
Newbury, Byfield Cong. ch. 13 33
Newburyport, Central Cong. ch. and Sab. sch., toward support Dr. E. L. Bliss, 168; Belleville Cong. ch., 30.72, 198 72
Newton, 2d Cong. ch., toward support Dr. H. N. Kinnear, 680; North Cong. ch., 23.80; Ezra Gifford, for native workers in India and Africa, 100, 803 80
Newtonville, Central Cong. ch., for Shansi, 415 46
North Adams, Cong. ch. 160 00
North Attleboro, Oldtown Cong. ch. 15 00
North Brookfield, 1st Cong. ch. 28 47
North Falmouth, Cong. ch. 18 69
North Hadley, 2d Cong. ch. 40 00
North Truro, Christian Union Cong. ch. 3 00
North Wilbraham, Grace Union Cong. ch. 20 36
Norwood, 1st Cong. ch. 86 85
Orange, Central Cong. ch. 57 78
Orleans, Cong. ch. 38 16
Pepperell, Cong. ch. 76 23
Phillipston, Cong. ch., for Armenian mission schools, 28 72
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 420 67
Quincy, Memorial Cong. ch. (Atlantic), 66; Cong. ch. (Wollaston), 28.53; Washington-st. Cong. ch., 11; Finnish Cong. ch., 4, 109 53
Richmond, Cong. ch. 82 50
Rowley, 1st Cong. ch. 52 00
Royalston, 1st Cong. ch. 20 00
Salem, Tab. Cong. ch. 439 30
Saugus, 1st Cong. ch., 7.74; William B. Taylor, 25, 32 74
Saxonville, Edwards Cong. ch. 15 00
Sharon, 1st Cong. ch. 29 04
Shelburne, 1st Cong. ch. 121 45
Shelburne Falls, Cong. ch., for Paotingfu, 75 00
Somerset, 1st Cong. ch. 11 70
Somerville, Prospect Hill Cong. ch., 66; Friend, 2, 68 00
Southampton, Cong. ch. 30 00
Southboro, Cong. ch. 15 50
South Hadley, Cong. ch. 49 50
South Lincoln, Mary B. Farrar, 6 88
South Natick, John Eliot Cong. ch. 12 85
Springfield, Faith Cong. ch., 130; Emmanuel Cong. ch., 39; Olivet Cong. ch., 14.22, 183 22
Sterling, 1st Cong. ch. 15 00
Stockbridge, Cong. ch. 50 00
Sunderland, 1st Cong. ch. 54 00
Taunton, Winslow Cong. ch., of which 10 from Edward F. Delano, 65.17; East Cong. ch., 4.53; Friend, 25, 94 70
Thorndike, 1st Cong. ch. 19 60
Turners Falls, 1st Cong. ch. 33 50
Waban, Union Cong. ch. 99 00
Wakefield, 1st Cong. ch. 149 94
Warwick, Trin. Cong. ch. 9 00
Webster, 1st Cong. ch. 97 50
Wellesley, Cong. ch. 144 72
Wellfleet, 1st Cong. ch. 16 00
Wendell, Cong. ch., of which 2.20 from Mr. and Mrs. H. A. Sibley, 6 45
West Cummington, Cong. ch. 12 00
Westfield, 1st Cong. ch. 293 42
West Groton, Cong. ch. 2 00
West Hawley, Cong. ch. 10 00
West Medford, Cong. ch. 99 52
Westminster, 1st Cong. ch., of which 8 from Woman's Miss. Soc. 25 72
West Peabody, Edward E. White, 5 00
West Springfield, 1st Cong. ch. 83 72
West Tisbury, Cong. ch. 19 80
Weymouth and Braintree, Union Cong. ch. 24 25
Whitinsville, Village Cong. ch., Member, 15 00
Winchendon, North Cong. ch., for work in Zulu Mission, 8 00
Winchester, 1st Cong. ch., of which 541.09 toward support of missionary, 1,320 00
Woburn, North Cong. ch., 25.12; Montvale Cong. ch., 13.20, 38 32
Worcester, Central Cong. ch., toward support Rev. R. A. Hume, 600; Piedmont Cong. ch., toward support Dr. J. B. McCord, 500; Adams Square Cong. ch., 193; Old South Cong. ch., H. H. Merriam, toward support Rev. C. B. Olds, 100; Union Cong. ch., 60.59; Park Cong. ch., 34.22; Hope Cong. ch., 25, 1,512 81—16,854 98
Legacies.—Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00
North Brookfield, Jonathan E. Porter, add'l, 17 15—57 15
16,912 13

Rhode Island

East Providence, Newman Cong. ch., 52; United Cong. ch., 14.40, 66 40
Pawtucket, 1st Cong. ch. 530 00
Providence, Union Cong. ch., 295.26; Free Evan. Cong. ch., 20.68; John Symonds, 50, 365 94
Tiverton, Bliss Four Corners Cong. ch. 4 95
Wood River Junction, Cong. ch. 1 00—968 29

Young People's Societies

Maine.—Portland, Guild of State-st. Cong. ch., for work of Rev. R. A. Hume, 18; Winslow, Y. P. S. C. E., 10, 28 00
Vermont.—Bethel, 1st Y. P. S. C. E., 2.50; East Dorset, Y. P. S. C. E., for Harpoot, 6.15; Westminster, 1st Y. P. S. C. E., 5, 13 65
Massachusetts.—Abington, 1st Y. P. S. C. E., of which 1.65 from Junior Dept., 3.71; Amherst, 1st Y. P. S. C. E., 5; Belmont, Girls' Helpful Club of Plymouth Cong. ch., for work in Armenia, 3; Boston, Pilgrim Y. P. S. C. E. (Dorchester), Senior Dept., 15; Cambridge, Pilgrim Y. P. S. C. E., for Mt. Silinda, 10; Dracut, Earnest Workers of Central Cong. ch., for Sholapur, 15; Greenfield, 1st Y. P. S. C. E., for Aruppukottai, 30; Hanover, 1st Y. P. S. C. E., 15; Millers Falls, Y. P. S. C. E., for Paotingfu, 5; Revere, Trinity Cong. ch. (Beachmont), Girls' Club, 5, and Junior Y. P. S. C. E., 5, 10; Saxonville, Edwards Y. P. S. C. E., 1.94; Wendell, Y. P. S. C. E., 3; West Newbury, 2d Y. P. S. C. E., 2, 118 65
160 30

Sunday Schools

Maine.—Auburn, High-st. Cong. Sab. sch., 10.25; Foxcroft and Dover, Cong. Sab. sch., 3; Lewiston, Pine-st. Cong. Sab. sch., 2; Scarborough, Cong. Sab. sch., 2.75; South Berwick, Cong. Sab. sch., 1.50; South Portland, Ligonia Cong. Sab. sch., 1; Winslow, Cong. Sab. sch., 8.53; York Corner, 1st Cong. Sab. sch., 3.65, 32 68
New Hampshire.—Bennington, Cong. Sab. sch., for Mt. Silinda, 10; Dover, 1st Cong. Sab. sch., 7.50; East Jaffrey, Cong. Sab. sch., 1.23; Farmington, Cong. Sab. sch., 3.93; Haverhill, Cong. Sab. sch., 5; Meriden, Cong. Sab. sch., for work in Africa, 4; North Hampton, Cong. Sab. sch., .73; Rye, Cong. Sab. sch., 4; Wolfeboro, Cong. Sab. sch., 5.25, 41 64
Vermont.—Bradford, Cong. Sab. sch., 2; Colchester, Cong. Sab. sch., for Sholapur, 5.23; East Arlington, Cong. Sab.

sch., 1.11; East Dorset, Cong. Sab. sch., 1; Hartford, 2d Cong. Sab. sch., 7; Jericho Center, 1st Cong. Sab. sch., 1.04; Newfane, 1st Cong. Sab. sch., 5; North Bennington, Cong. Sab. sch., 25; West Brattleboro, 1st Cong. Sab. sch., 2.61; Woodstock, Cong. Sab. sch., 10.35, 60 34

Massachusetts.—Abington, 1st Cong. Sab. sch., 3; Agawam, Cong. Sab. sch., 2.62; Amherst, 1st Cong. Sab. sch., 20; Attleboro, 2d Cong. Sab. sch., 77.67; Attleboro Falls, Central Cong. Sab. sch., 6.09; Auburndale, Cong. Sab. sch., 5; Belmont, Plymouth Cong. Sab. sch., for work in Armenia, 6.16; Berkley, Cong. Sab. sch., 3.35; Boston, Immanuel-Walnut-av. Cong. Sab. sch. (Roxbury), 11.85; Brookline, Leyden Cong. Sab. sch., for Shaowu, 30; do., Harvard Cong. Sab. sch., for Madura, 25; Dudley, Cong. Sab. sch., 2.40; Easthampton, 1st Cong. Sab. sch., 6.54; Haverhill, West Cong. Sab. sch., 39.76; do., Center Cong. Sab. sch., 10.67; Huntington, 1st Cong. Sab. sch., for Africa, 1; Lawrence, Lawrence-st. Cong. Sab. sch., 10.41; do., Trinity Cong. Sab. sch., 4.04; Leicester, John Nelson Memorial Cong. Sab. sch., for Mindanao, 10; Lowell, High-st. Cong. Sab. sch., 20; Medfield, 2d Cong. Sab. sch., 10; Medway, Village Cong. Sab. sch., 4; Millbury, 1st Cong. Sab. sch., 16.27; New Bedford, North Cong. Sab. sch., 10; Northboro, Cong. Sab. sch., 1.50; Paxton, Cong. Sab. sch., 5; Peabody, West Cong. Sab. sch., 4.51; South Hadley Falls, Cong. Sab. sch., 7.25; Taunton, Broadway Cong. Sab. sch., 15.41; Uxbridge, Cong. Sab. sch., 3.85; Wendell, Cong. Sab. sch., Junior Dept., for Africa, 3.30; West Medford, Cong. Sab. sch., 8; Worcester, Plymouth Cong. Sab. sch., 2.39, 387 04

Rhode Island. — Barrington, Cong. Sab. sch., Prim. and Beginners' Dept., for China, 10.75; Kingston, Cong. Sab. sch., for Africa, 5; Pawtucket, 1st Cong. Sab. sch., 30, 45 75

567 45

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch. 45 00
Branford, H. L. Harrison, 10 00
Bridgeport, Park-st. Cong. ch., 609.04; West End Cong. ch., 22.23, 631 27
Brooklyn, Cong. ch. 13 00
Canaan, Pilgrim Cong. ch. 33 48
Cheshire, Cong. ch. 62 73
Chester, Mrs. Anna D. Hungerford, 100 00
Collinsville, Cong. ch. 109 80
Columbia, Edna Latham, 10 00
Cromwell, 1st Cong. ch. 12 53
Eastford, Cong. ch. 8 92
East Hampton, Cong. ch. 96 31
East Hartford, 1st Cong. ch., 139.58; South Cong. ch., 30, 169 58
Easton, Cong. ch. 11 00
Essex, 1st Cong. ch. 4 10
Farmington, 1st Cong. ch., George G. Williams, 500 00
Goshen, Cong. ch. 43 58
Green's Farms, Cong. ch. 50 00
Greenwich, 2d Cong. ch. 257 74
Griswold, 1st Cong. ch. 25 00
Groton, Cong. ch. 35 00
Haddam Neck, Cong. ch. 9 00
Hanover, Cong. ch. 25 00
Hartford, 4th Cong. ch., 241.66; Windsor-av. Cong. ch., 200; 2d Cong. ch., 150.50, 592 16
Lebanon, 1st Cong. ch. 23 14
Ledyard, Cong. ch. 15 00
Madison, 1st Cong. ch. 38 79
Manchester, 2d Cong. ch. 191 05
Mansfield, 2d Cong. ch. 31 00
Middletown, 1st Cong. ch. 15 42
Monroe, Cong. ch. 7 00
Mount Carmel, Cong. ch. 22 56
New Haven, Dwight Place Cong. ch., 300; Pilgrim Cong. ch., 46.59; Westville, Cong. ch., 17.19, 363 78
Newington, Cong. ch., toward support Rev. J. C. Holmes, 72 81
New London, Swed. Cong. ch. 5 00
Newtown, Cong. ch. 94 00
North Haven, Cong. ch. 39 07
North Stonington, Cong. ch. 56 00
North Woodstock, Cong. ch. 1 75
Norwalk, 1st Cong. ch. 39 96
Norwich, 2d Cong. ch., 33.34; Rev. Henry T. Arnold, 5, 38 34
Orange, Cong. ch. 146 00
Plainfield, 1st Cong. ch. 10 48
Pomfret, 1st Cong. ch. 57 76
Portland, 1st Cong. ch. 45 02
Redding, Cong. ch. 11 85
Ridgefield, 1st Cong. ch. 54 00
Rocky Hill, Cong. ch., of which 5 toward support Rev. E. A. Yarrow, 15 00
Roxbury, Cong. ch. 10 00
Simsbury, 1st ch. of Christ, 35 03
Somers, Cong. ch. 34 65
Southington, 1st Cong. ch. 72 16
South Manchester, Center Cong. ch. 320 00
Stafford Springs, Cong. ch. 176 94
Stamford, 1st Cong. ch. 20 00
Suffield, 1st Cong. ch. 71 00
Talcottville, Cong. ch. 5 00
Vernon, 1st Cong. ch. 2 35
Wauregan, Cong. ch. 51 00
West Hartford, 1st ch. of Christ, 98 42
Wethersfield, Cong. ch. 141 50
Whitneyville, Cong. ch. 81 95
Winsted, 2d Cong. ch., 67.15; 1st Cong. ch., 35.42, 102 57
Woodbridge, Cong. ch. 7 50
Woodstock, 1st Cong. ch. 20 40— 5,500 45

Legacies. — Essex, Mrs. Frances J. Tiffany, 745 00

6,245 45

New York

Baiting Hollow, Cong. ch. 40 50
Binghamton, East Side Cong. ch. 9 00
Black Creek, Cong. ch. 8 00
Brooklyn, Clinton-av. Cong. ch., of which 1,000 toward support Rev. Lucius C. Porter, 1,532; Tompkins-av. Cong. ch., 800; ch. of the Pilgrims, 121.72; ch. of the Evangel, 71.90; St. Mark's Cong. ch., 39.63; Finnish Cong. ch., 5.10, 2,570 35
Churchville, Union Cong. ch. 24 38
Clifton Springs, Mrs. Andrew Peirce, 25 00
Deansboro, Cong. ch. 10 00
East Bloomfield, 1st Cong. ch., toward support Rev. G. G. Brown, 16 60
Groton City, Cong. ch. 16 00
Henrietta, Union Cong. ch. 25 00
Homer, 1st Cong. ch. 25 00
Hopkinton, Cong. ch., for Sholapur, 17 25
Hornby, Cong. ch. 2 00
Irondequoit, United Cong. ch. 30 00
Jamestown, 1st Cong. ch., 300; Pilgrim Memorial Cong. ch., 13.43, 313 43
Jamesport, Cong. ch. 23 00
Java, Cong. ch. 1 70
Kiantone, Cong. ch. 8 70
Lake View, Cong. ch. 12 00
Lebanon, Cong. ch. 18 90
Lisbon, 1st Cong. ch. 5 00
Moravia, 1st Cong. ch. 25 00
Mt. Sinai, Rocky Point Chapel, 15 00
Mt. Vernon Heights, Cong. ch., Women's Miss. Circle, 36 00
Newburgh, Cong. ch. 67 50
New Village, Cong. ch. 6 71

New York, Bedford Park Cong. ch., 4; Miss G. A. Taylor, 10, 14 00
North Guilford, Cong. ch. 6 60
Ontario, Immanuel Cong. ch., toward support Rev. Giles G. Brown, 12 00
Orwell, Cong. ch. 5 00
Oswego, Cong. ch. 26 19
Phœnix, 1st Cong. ch. 9 71
Pitcher, Cong. ch. 10 00
Poughkeepsie, 1st Cong. ch. 68 75
Richmond Hill, Pilgrim Cong. ch., 15; Union Cong. ch., 15; Van Wyck-av. Cong. ch., 12, 42 00
Rochester, South Cong. ch., for Ceylon. 15 00
Sinclairville, Cong. ch. 5 15
Syracuse, Pilgrim Cong. ch., 16.60; Geddes Cong. ch., 16; Mrs. Isahella C. Rhodes, 10, 42 60
Tuckahoe, Cong. ch. 24 00
Utica, Rev. L. Williams, 5 00
Walton, 1st Cong. ch. 85 46
Watertown, Emmanuel Cong. ch. 64 60
Woodhaven, 1st Cong. ch. 5 00
———, Friend, Central New York, 40 00— 3,833 08
Legacies. — Brooklyn, Charles A. Hull, add'l, 47 50
Honeoye, William S. Sturges, hy Security Trust Co., New York, Adm'r, add'l, 92 34
New York, Edw. A. Penniman, hy Union Trust Co., Trustee, 42 09— 181 93
4,015 01

New Jersey

Cedar Grove, Union Cong. ch. 17 12
East Orange, Trinity Cong. ch., for work in Turkey, 515.87; 1st Cong. ch., 185, 700 87
Grantwood, Cong. ch., for work among the Armenians, 23 10
Jersey City, Waverly Cong. ch. 7 00
Lawrenceville, J. F. Stearns, 10 00
Montclair, 1st Cong. ch., 625; Watchung-av. Cong. ch., 56, 681 00
Plainfield, Cong. ch. 148 20
Rutherford, Cong. ch. 39 20
Upper Montclair, Christian Union Cong. ch., E. P. Mott, 10 00
Vineland, Cong. ch. 20 00— 1,656 49

Pennsylvania

Arnot, Cong. ch. 8 00
Braddock, Slovak Cong. ch. 15 00
Clifford, Cong. ch. 10 21
Coaldale, 2d Cong. ch. 10 00
Duquesne, Bethlehem Slovak Cong. ch. 56 00
Ehenshurg, 1st Cong. ch. 119 60
Edwardsville, Welsh Cong. ch., for Madura, 35 00
Harford, 1st Cong. ch. 15 00
Kane, 1st Cong. ch. 43 00
Philadelphia, Central Cong. ch., 200; Park Cong. ch., 25; Kensington Cong. ch., 10; Rev. E. F. Fales, 2, 237 00
Pittsburgh, 1st Cong. ch., 34; Puritan Cong. ch., Ladies' Miss. Soc., 12, 46 00
Pittston, Welsh Cong. ch. 12 79
Plymouth, Welsh Cong. ch. 12 00
Ridgway, Mrs. C. W. Waid, 10 00
Scranton, Puritan Cong. ch., 27; Mrs. Julia A. Sears, 8, 35 00
Spring Brook, Cong. ch. 13 00
Stockdale, Slovak Cong. ch. 15 00
Taylor, 1st Cong. ch. 14 00
Warren, Clare J. Crary, 25 00
Wilkes-Barre, 1st Welsh Cong. ch. 20 00
Wyalusing, Mrs. Sarah C. Adams, 23 65— 775 25

Correction.— Item acknowledged in November *Herald*, from Le Raysville, should have heen, Neath, Cong. ch., 7.

Ohio

Akron, West Cong. ch. 38 75
Alliance, Cong. ch. 1 00
Amherst, 2d Cong. ch. 13 00
Ashtahula, 1st Cong. ch. 20 00
Atwater, Cong. ch., toward support Rev. H. A. Stick, 7 00
Chillicothe, Plymouth Cong. ch. 3 00
Cincinnati, Walnut Hills Cong. ch. 19 07
Cleveland, Pilgrim Cong. ch., toward support Rev. George D. Wilder, 600; Park Cong. ch., 27; Collinwood Cong. ch., 25.20; 1st Cong. ch., 19; Emmanuel Cong. ch., 15; Highland Cong. ch., 6.85; Mizpah Cong. ch., 6; Cyril Cong. ch., 5, 704 05
Columhus, North Cong. ch., 25; do., for work among Armenians, 11.79; Washington-av. Cong. ch., 9, 45 79
Elyria, 2d Cong. ch. 10 10
Fairport Harhor, 1st Cong. ch. 7 00
Farmington, Cong. ch. 2 00
Greenwich, Cong. ch. 2 00
Isle St. George, Cong. ch. 2 00
Kent, Cong. ch. 69 60
Lenox, Cong. ch. 1 20
Lima, Cong. ch. 10 50
Lyme, Cong. ch. 30 00
Madison, Cong. ch. 57 00
Mansfield, 1st Cong. ch., 86.50; Mayflower Cong. ch., 16.50, 103 00
Neho, Cong. ch. 19 35
Newton Falls, Cong. ch. 2 40
North Olmsted, Cong. ch., of which 10 from O. A. Risk, 20 40
Oxford, M. F. L., for Inghok, 150 00
Pierpont, Cong. ch. 7 95
Plain, Cong. ch. 4 50
Radnor, Cong. ch. 63 40
Richmond, Cong. ch. 6 00
Rootstown, Cong. ch., toward support Rev. A. D. Heininger, 95 00
South Newhury, Cong. ch. 10 00
Springfield, Lagonda-av. Cong. ch., 10; 1st Cong. ch., Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7.50, 17 50
Strongsville, Cong. ch. 10 00
Toledo, 2d Cong. ch., 82.80; Washington-st. Cong. ch., of which 25 from E. L. Briggs, 53.69, 136 49
Troy, Cong. ch. 12 60
Unionville, Cong. ch. 10 00
Vaughnsville, Cong. ch. 8 00
Wakeman, Cong. ch. 61 50
Windham, Cong. ch., toward support Rev. H. A. Stick, 10 00
Youngstown, Plymouth Cong. ch. 32 00— 1,823 15

District of Columbia

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 264 43

Virginia

Portsmouth, 1st Cong. ch. 2 00

West Virginia

Huntington, 1st Cong. ch. 15 00

Georgia

Atlanta, Central Cong. ch., 21.74; Friends, 10, 31 74

Florida

Cottage Hill, Rev. and Mrs. G. S. Pope, 6 78
Lake Helen, 1st Cong. ch. 13 00
Miami, People's Cong. ch. 6 00
Orlando, Mary Sawyer, in memory of Mrs. Elizaheth Lamson Sawyer, 10 00—— 35 78

Young People's Societies

Connecticut.—Cheshire, 1st Y. P. S. C. E., 15; Hartford, 4th Y. P. S. C. E., 25;

Middletown, North Y. P. S. C. E., toward support George M. Newell, 25; North Haven, Junior Y. P. S. C. E., for Shaowu, 5; Southport, Y. P. S. C. E., toward support Rev. and Mrs. W. P. Elwood, 11, 81 00

Ohio.—Lexington, Y. P. S. C. E., for Pangchwang, 5 00

86 00

Sunday Schools

Connecticut. — Bridgeport, Park-st. Cong. Sab. sch., 30.02; do., Olivet Cong. Sab. sch., 15.89; do., Black Rock Cong. Sab. sch., 9.57; do., Swed. Cong. Sab. sch., 5; Brooklyn, Cong. Sab. sch., 5; Centerbrook, Cong. Sab. sch., 3.30; Greenwich, 2d Cong. Sab. sch., toward support Rev. Lewis Hodous, 10.80; Guilford, 1st Cong. Sab. sch., for Africa, 13; Hartford, Sab. sch. of 2d ch. of Christ, 14; Kent, Cong. Sab. sch., 7; Meriden, 1st Cong. Sab. sch., toward support Rev. and Mrs. J. S. Augur, 32.37; Mount Carmel, Cong. Sab. sch., 5.15; North Haven, Cong. Sab. sch., 10.47; North Madison, Cong. Sab. sch., 6; North Woodstock, Cong. Sab. sch., 2.76; Norwalk, Cong. Sab. sch., Pathmaker's Class, for Sholapur, 2.50; Norwich, Park Cong. Sab. sch., for Africa, 11.50; Plainfield, 1st Cong. Sab. sch., 6.78; Salisbury, Cong. Sab. sch., Home Class, 2.25; Simsbury, Sab. sch. of 1st ch. of Christ, 20; Somersville, Cong. Sab. sch., 5.75; Southport, Cong. Sab. sch., of which 5 toward support Rev. and Mrs. W. P. Elwood and 2.25 for Micronesia, 7.25; Suffield, 1st Cong. Sab. sch., for Turkey, 3; Talcottville, Cong. Sab. sch., 17; Torrington, Center Cong. Sab. sch., for Africa, 20.18; West Hartford, Cong. Sab. sch., 51.55; Westport, Saugatuck Cong. Sab. sch., 2.18; Whitneyville, Cong. Sab. sch., 6.92, 327 19

New York.—Binghamton, East Side Cong. Sab. sch., 4.50; Forest Hills, Sab. sch. of ch. in the Gardens, 20; Franklin, Cong. Sab. sch., for Adana, 15; Homer, Cong. Sab. sch., 10; Ithaca, 1st Cong. Sab. sch., 23.72; Jamestown, 1st Cong. Sab. sch., 40; Java, Cong. Sab. sch., 2.65; Osceola, Cong. Sab. sch., 3.50; Oxford, Cong. Sab. sch., 15; Phœnix, 1st Cong. Sab. sch., 8.20; Rochester, South Cong. Sab. sch., of which 30 for Adana and 12 for Ceylon, 42; Roscoe, Cong. Sab. sch., 5; Syracuse, Good Will Cong. Sab. sch., for Africa, 18; do., Plymouth Cong. Sab. sch., 26.15, 233 72

New Jersey.—East Orange, Trinity Cong. Sab. sch., for work in Turkey, 140.37; Nutley, St. Paul's Cong. Sab. sch., 9; Plainfield, Cong. Sab. sch., 1.13; Westfield, Sab. sch. of ch. of Christ, 13.36, 163 86

Pennsylvania. — Philadelphia, Central Cong. Sab. sch., for Africa, 10.12; Plymouth, Elm Cong. Sab. sch., 18.27, 28 39

Ohio.—Akron, 1st Cong. Sab. sch., for Africa, 10; Atwater, Cong. Sab. sch., 7; Brownhelm, Cong. Sab. sch., 15.20; Cincinnati, Walnut Hills Cong. Sab. sch., for Africa, 20; Cleveland, Glenville Cong. Sab. sch., 4.81; Columbus, Mayflower Cong. Sab. sch., 2.35; Hudson, 1st Cong. Sab. sch., 18.05; Ravenna, Cong. Sab. sch., for Sholapur, 30; Ridgeville Corners, Cong. Sab. sch., 5.05; Toledo, Park Cong. Sab. sch., 12.61, 125 07

District of Columbia. — Washington, 1st Cong. Sab. sch. 11 25

North Carolina.—Salisbury, 1st Cong. Sab. sch. 10 00

Florida.—Pomona, Cong. Sab. sch. 1 22

900 70

INTERIOR DISTRICT

Tennessee

East Lake, Union Cong. ch. 18 96

Alabama

Birmingham, Independent Presb. ch., Woman's Soc. 12 00

Texas

Big Wells, Mrs. Mary E. Bailey,	5 00	
Houston, 1st Cong. ch.	8 00	
Port Arthur, 1st Cong. ch.	15 00	
San Antonio, 1st Cong. ch.	17 10	
Spring Lake, Cong. ch.	7 60	52 70

Arkansas

Gentry, Cong. ch. 16 65

Indiana

Michigan City, Emmanuel Ger. Cong. ch., toward support Rev. C. H. Maas,	4 50	
Shipshewana, Cong. ch.	7 60	12 10

Illinois

Abingdon, Cong. ch.	27 25	
Aurora, 1st Cong. ch.	15 00	
Avon, Cong. ch., for work among Armenians,	10 00	
Batavia, 1st Cong. ch.	22 00	
Bunker Hill, Cong. ch.	24 00	
Bureau, Cong. ch.	14 50	
Byron, Cong. ch.	1 00	
Champaign, 1st Cong. ch.	50 00	
Chicago, Kenwood Evan. ch., of which 500 for Ahmednagar, 830.68; Wellington-av. Cong. ch., 105; Rogers Park Cong. ch., 100; University Cong. ch., 85; Pilgrim Cong. ch., of which 5 from Friend, 60.09; North Englewood Cong. ch., 47; South Cong. ch., 46.40; Bethlehem Cong. ch., 25.77; Millard-av. Cong. ch., 20; Humboldt Park Mission of Grand-av. Cong. ch., 10; Morgan Park Cong. ch., 10; Mrs. Lois H. Culver, 50; J. H. Moore, 22.79; Rev. Clarence E. Carter, 10,	1,422 73	
Decatur, 1st Cong. ch.	29 20	
Dwight, Cong. ch.	5 00	
Evanston, 1st Cong. ch., toward support Dr. C. F. Haas,	748 35	
Galva, 1st Cong. ch.	30 50	
Gridley, Cong. ch.	12 00	
Harvey, Cong. ch.	28 00	
Jacksonville, Cong. ch., toward support Rev. L. J. Christian,	125 00	
Lombard, 1st Cong. ch.	1 00	
Marshall, Mrs. G. W. Huset,	2 00	
Oneida, 1st Cong. ch.	20 00	
Pavson, Cong. ch., Friend, 25; Friend, 500,	525 00	
Paxton, Cong. ch.	14 57	
Pecatonica, 1st Cong. ch.	22 00	
Peru, 1st Cong. ch.	12 00	
Port Byron, Cong. ch.	3 00	
Rio, Cong. ch. and Sab. sch.	25 00	
Wyoming, 1st Cong. ch.	12 00	
Yorkville, Cong. ch.	30 00	
———, Matured Cond'l Gift,	1,000 00	4,231 10

Michigan

Alba, Cong. ch.	1 60	
Bangor, 1st Cong. ch.	10 45	
Bostwick Lake, Cong. ch.	13 00	
Cadillac, 1st Cong. ch.	38 00	
Coloma, Cong. ch.	9 00	
Detroit, Boulevard Cong. ch., 55; Tracy W. McGregor, 10,	65 00	
Dorr, Almon Gilbert,	10 03	
Dundee, Cong. ch.	5 00	
Grand Junction, Cong. ch.	4 00	
Grand Rapids, Smith Memorial Cong. ch., 30; 2d Cong. ch., 21; East Cong. ch., 15,	66 00	

Hancock, Cong. ch.	135 00		
Kalamazoo, Cong. ch.	20 00		
Memphis, Cong. ch.	1 50		
Muskegon, 1st Cong. ch.	60 00		
Portland, 1st Cong. ch.	30 00		
Reed City, Cong. ch.	12 50		
Royal Oak, Cong. ch.	3 15		
Salem, 1st Cong. ch.	5 00		
Sheridan, Mrs. E. J. Barkham,	5 00		
Vernon, Cong. ch.	6 47		
West Adrian, Cong. ch.	4 62		
Ypsilanti, Cong. ch.	10 00	—	515 32

Wisconsin

Antigo, Cong. ch.	16 45		
Arena, 2d Cong. ch.	4 00		
Bloomington, Cong. ch.	18 07		
Eau Claire, O. H. Ingram.	100 00		
Endeavor, Trinity Cong. ch.	22 00		
Evansville, Cong. ch.	75 00		
Fond du Lac, Plymouth Cong. ch.	150 00		
Fort Atkinson, 1st Cong. ch., toward support Rev. R. S. Rose,	50 00		
Hartford, 1st Cong. ch.	203 00		
Jackson, Cong. ch.	1 00		
Kickapoo Center, Cong. ch.	2 00		
La Crosse, 1st Cong. ch.	75 00		
Madison, Pilgrim Cong. ch.	3 00		
Menasha, Cong. ch.	45 00		
Milwaukee, Grand-av. Cong. ch.	130 00		
Orange, Cong. ch.	2 00		
Pulcifer, Cong. ch.	1 50		
Rochester, Cong. ch.	23 00		
Royalton, Cong. ch.	20 00		
Sparta, 1st Cong. ch.	25 25		
Spring Green, Cong. ch.	12 00		
Viroqua, Cong. ch.	24 50		
Walworth, Cong. ch.	22 50		
Washburn, 1st Cong. ch.	43 00		
Watertown, 1st Cong. ch.	61 00		
Waukesha, Tabernacle Cong. ch.	27 25		
Wyoming, Cong. ch.	4 00	—	1,160 52

Minnesota

Alexandria, Cong. ch.	2 40		
Arco, Cong. ch.	90		
Barnesville, Cong. ch.	2 20		
Bélview, Cong. ch.	4 00		
Cambria, Cong. ch.	11 20		
Cottage Grove, Cong. ch.	1 00		
Detroit, Cong. ch.	2 00		
Duluth, Pilgrim Cong. ch.	39 00		
Fairmont, Cong. ch.	8 40		
Glencoe, Cong. ch.	10 00		
Groveland, Cong. ch.	1 00		
Hutchinson, Cong. ch.	20 00		
Lake City, 1st Cong. ch.	10 74		
Madison, Cong. ch.	13 00		
Mapleton, Cong. ch.	1 37		
Minneapolis, Plymouth Cong. ch., 165.92; 5th-av. Cong. ch., 60; Lyndale Cong. ch., 14.29; Pilgrim Cong. ch., 10.43; Park-av. Cong. ch., 10.30; Lowry Hill Cong. ch., 9.53; Lynnhurst Cong. ch., 6.40; Minnehaha Cong. ch., 2.40; Vine Cong. ch., 1.80,	281 07		
Monticello, Cong. ch.	3 60		
Morris, Cong. ch.	11 26		
North Branch, Cong. ch.	40		
Ortonville, Cong. ch.	92		
Plainview, Cong. ch.	2 40		
Ruffy Brook, Cong. ch.	60		
St. Cloud, Cong. ch.	40		
St. Paul, Plymouth Cong. ch., 98.01; St. Anthony Park Cong. ch., 36.14; Olivet Cong. ch., 60; Immanuel Cong. ch., 20; South Park Cong. ch., 4; Pacific Cong. ch., 2.50,	220 65		
Sandstone, Cong. ch.	2 50		
Sleepy Eye, Cong. ch.	26 10		
Waseca, Cong. ch.	1 10		
Winona, 1st Cong. ch.	50 00	—	728 21
Legacies.— Medford, Daniel S. Piper, by Guy B. Bennett, Trustee,	3,213 97		
St. Paul, Edward A. Webb, by Judge W. B. Douglas, Horace A. Klein, and W. P. Davidson, Ex'rs,	6,000 00	—	9,213 97
			9,942 18

Iowa

Avoca, German Cong. ch.	20 00		
Chester, Cong. ch.	7 72		
Clear Lake, Cong. ch.	16 00		
Creston, 1st Cong. ch.	30 00		
Garden Prairie, Cong. ch.	9 30		
Gilbert, Cong. ch.	7 19		
Grinnell, Cong. ch.	60 00		
Hampton, 1st Cong. ch.	61 78		
Hartwick, Cong. ch.	25 00		
Jackson, Mrs. H. P. H.	5 00		
Monticello, Cong. ch.	25 00		
Montour, Cong. ch.	9 62		
Muscatine, Ger. Cong. ch.	25 00		
New Hampton, 1st Cong. ch.	7 00		
Newton, 1st Cong. ch., 25; Locky Evans, 8.01,	33 01		
Oelwein, L. D. Platt,	275 00		
Oskaloosa, Cong. ch.	5 40		
Rockwell, Cong. ch.	11 00		
Steamboat Rock, Cong. ch.	5 00		
Strawberry Point, Cong. ch., of which 25 from Parke Buckley,	35 00		
Traer, Cong. ch.	35 00		
Waucoma, Cong. ch.	2 00		
Webster, Cong. ch.	2 00	—	712 02

Missouri

Kansas City, 1st Cong. ch., 300; Ivanhoe Park Cong. ch., 20,	320 00		
Lebanon, 1st Cong. ch.	15 00		
St. Louis, Fountain Park Cong. ch.	5 59	—	340 59

North Dakota

Berthold, Cong. ch.	2 00		
Bluegrass, Ger. Parish, of which 41.88 for Africa,	130 03		
Bowman, Cong. ch.	9 00		
Clear Creek, Cong. ch.	1 00		
Cooperstown, 1st Cong. ch. and Sab. sch., 2.07; Park Cong. ch., 1,	3 07		
Dazey, Cong. ch.	10 00		
Elbowoods, Cong. ch.	10 00		
Eldridge, Cong. ch.	4 00		
Esmond, Cong. ch.	9 00		
Farland, Cong. ch.	3 00		
Fredonia, Ger. Cong. chs., toward support Rev. C. H. Maas,	45 00		
Glen Ullin, Ger. Evan. Cong. ch.	6 00		
Havana, Cong. ch.	3 00		
Haynes, Cong. ch.	5 00		
Hebron, 1st Ger. Cong. ch., 20; Bethanien Ger. Cong. ch., 14,	34 00		
Hesper, Cong. ch.	1 00		
Hope, Cong. ch.	35 00		
Hurd, Cong. ch.	3 00		
Jamestown, 1st Cong. ch.	16 00		
Lignite, Foothills Cong. ch., 6; 1st Cong. ch., 6,	12 00		
Marmarth, Cong. ch.	5 00		
Minot, Cong. ch.	1 18		
New Rockford, 1st Cong. ch.	29 00		
Sawyer, 1st Cong. ch.	3 00		
Stroud, Cong. ch.	1 00		
Valley City, Mrs. Annie S. Greenwood, for Inghok,	20 00		
Williston, Cong. ch.	21 00	—	421 28

South Dakota

Aberdeen, Cong. ch.	4 69		
Athol, Cong. ch.	10 56		
Bowdle, Cong. ch.	40 00		
Canton, 1st Cong. ch.	8 00		
Cedar, Cong. ch.	1 58		
Eureka, St. Paul's Ger. Cong. ch., toward support Rev. C. H. Maas, 40; Friedens Ger. Cong. ch., toward support Rev. C. H. Maas, 30; Israels Ger. Cong. ch., toward support Rev. C. H. Maas,			

30; Jesus Hereid Ger. Cong. ch., toward support Rev. C. H. Maas, 20, 120 00
Geddes, Cong. ch. 11 20
Gregory, Ger. Cong. ch. 50 00
Hudson, Cong. ch. 3 00
Huron, Cong. ch. 10 06
Java, Cong. ch. 10 00
Lake View, Cong. ch. 86
Mission Hill, Cong. ch. 11 74
Oacoma, Cong. ch. 5 76
Parkston, Ger. Cong. chs., of which 50 toward support Rev. C. H. Maas, 150 00
Pleasant Valley, Cong. ch. 1 12
Valley Springs, Cong. ch. 16 00
Willow Lake, Cong. ch. 4 21—— 458 78

Nebraska

Alliance, Ger. Cong. ch., toward support Rev. C. H. Maas, 5 00
Alma, 1st Cong. ch. 7 00
Arlington, Cong. ch. 32 50
Bingham, Cong. ch. 16 00
Cambridge, 1st Cong. ch. 25 00
Columbus, 1st Cong. ch. 61 00
Daily Branch, Cong. ch. 7 00
Fairfield, Cong. ch. 26 50
Franklin, Cong. ch., 53; Friend, 10. 63 00
Friend, Ger. Cong. ch., toward support Rev. C. H. Maas, 10 00
Geneva, 1st Cong. ch., Ladies' Soc. 20 00
Genoa, Cong. ch. 12 00
Grand Island, 1st Cong. ch. 39 91
Hastings, 1st Ger. Cong. ch., 70; Immanuel Ger. Cong. ch., 30, 100 00
Indianola, Cong. ch. 2 00
Liberty, Cong. ch. and Sab. sch. 25 00
Lincoln, Plymouth Cong. ch., 16.94; Ebenezer Ger. Cong. ch., of which 8 toward support Rev. C. H. Maas, 13. 29 94
Olive Branch, Ger. Cong. ch. 10 00
Omaha, St. Mary's-av. Cong. ch. 71 00
Princeton, Ger. Cong. ch. 15 00
Ravenna, Cong. ch. 13 25
Wahoo, Cong. ch., toward support Rev. A. A. Martin, 22 50
Weeping Water, Cong. ch. 36 52—— 650 12

Kansas

Anthony, 1st Cong. ch. 29 00
Arkansas City, Cong. ch. 17 71
Atwood, Cong. ch. 10 00
Emporia, 1st Cong. ch. 30 00
Great Bend, 1st Cong. ch. 8 00
Kensington, A. W. Willits, 25 00
Kirwin, 1st Cong. ch., Woman's Miss. Soc. 8 00
Newton, Cong. ch. 9 00
Ocheltree, Cong. ch. 3 28
Olathe, Cong. ch. 5 73
Onaga, Cong. ch. 18 00
Ottawa, Cong. ch. 23 49
Pittsburg, 1st Cong. ch. 15 00
Topeka, 1st Cong. ch. 37 00
Wellington, 1st Cong. ch. 18 00
Wichita, Fellowship Cong. ch. and Sab. sch., for work in Marsovan, 20 00—— 277 21

Montana

Hardin, 1st Cong. ch. 7 00
Laurel, Ger. Cong. ch., Brotherhood, 11 90
Worden and Huntley, Ger. Cong. chs., for Shaowu, 15 00—— 33 90

Colorado

Ault, Ger. Cong. ch., toward support Rev. C. H. Maas, 13 00
Berthould, 1st Ger. Cong. ch., toward support Rev. C. H. Maas, 10 00
Boulder, 1st Cong. ch. 28 08
Eaton, Ger. Cong. ch., toward support Rev. C. H. Maas, 64 00
Fort Collins, Ger. Cong. ch., toward support Rev. C. H. Maas, 150 00
Golden, Friend of Missions, 5 25
Greeley, 1st Cong. ch., 112.50; St. Paul's Ger. Cong. ch., 75, 187 50
Loveland, 1st Ger. Cong. ch., toward support Rev. C. H. Maas, 100 00
Pueblo, 1st Cong. ch. 70 00
Wellington, Ger. Cong. ch., toward support Rev. C. H. Maas, 60 00—— 687 83

Young People's Societies

Illinois.—Carpentersville, Y. P. S. C. E., for Mt Silinda, 5; Chicago, Mission Study and Prayer Union of the Moody Bible Institute, for Harpoot, 12.50; Downer's Grove, Y. P. S. C. E., for Aruppukottai, 10; Ottawa, 1st Y. P. S. C. E., for Mt. Silinda, 5, 32 50
Iowa.—Minden, Y. P. S. C. E. 2 20
South Dakota.—Aberdeen, Y. P. S. C. E. 7 00
Nebraska.—Grand Island, 1st Y. P. S. C. E. 5 74
47 44

Sunday Schools

Alabama.—Ironaton, Cong. Sab. sch., 3.04; Marion, Cong. Sab. sch., for Africa, 7, 10 04
Texas.—Amarillo, Cong. Sab. sch. 1 80
Indiana.—Kokomo, Cong. Sab. sch. 10 00
Oklahoma.—Weatherford, Cong. Sab. sch. 5 50
Illinois. — Annawan, Community Cong. Sab. sch., 3.64; Chicago, Bethlehem Cong. Sab. sch., 11.88; do., Pilgrim Cong. Sab. sch., 15; do., Crawford Cong. Sab. sch., 5, do., New England Cong. Sab. sch., 5; De Kalb, 1st Cong. Sab. sch., 2; Dover, Cong. Sab. sch., 4; Dundee, Cong. Sab. sch., 10; Galesburg, Central Cong. Sab. sch., for Africa, 50; Gridley, Cong. Sab. sch., 5; Huntley, Cong. Sab. sch., 3.60; Jacksonville, Cong. Sab. sch., for Africa, 4; Millburn, Cong. Sab. sch., 5.61; Moline, 2d Cong. Sab. sch., 20; Neponset, Cong. Sab. sch., 10.36; Oak Park, 1st Cong. Sab. sch., 60; Odell, Cong. Sab. sch., 2.50; Oswego, Cong. Sab. sch., 8.50; Payson, Cong. Sab. sch., 18; Peru, 1st Cong. Sab. sch., 23; Quincy, 1st Union Cong. Sab. sch., 3.23; Roberts, Cong. Sab. sch., 3; Rock Falls, 1st Cong. Sab. sch., 3.10; Rockford, 2d Cong. Sab. sch., 13.16; Roscoe, Cong. Sab. sch., 6; Speer, Cong. Sab. sch., 2; Waverly, Cong. Sab. sch., 5; Yorkville, Cong. Sab. sch., 5.83, 308 41
Michigan.—Buckley, Cong. Sab. sch., 2; Constantine, 1st Cong. Sab. sch., 10; Detroit, Mt. Hope Cong. Sab. sch., 20.36; Galesburg, Cong. Sab. sch., 2.50; Grand Rapids, Plymouth Cong. Sab. sch., 10; Owosso, 1st Cong. Sab. sch., for Shaowu, 25; Reed City, Cong. Sab. sch., 2.50; Vernon, Cong. Sab. sch., 3.53, 75 89
Wisconsin. — Ashland, Cong. Sab. sch., 5.60; Bloomington, Cong. Sab. sch., for work among Armenians, 5; Genoa Junction, Cong. Sab. sch., 26.97; Grand Rapids, Cong. Sab. sch., 32.71; Hartland, Cong. Sab. sch., 3; Milwaukee, Grand-av. Cong. Sab. sch., 6.89; Seymour, 1st Cong. Sab. sch., 5; Shiocton, Cong. Sab. sch., 5.32; Spring Green, Cong. Sab. sch., 1.40, 91 89
Minnesota.—Stewartville, Cong. Sab. sch., 3.20; Winthrop, Cong. Sab. sch., 2, 5 20
Iowa. — Buffalo Center, Cong. Sab. sch., 2.40; Galt, Cong. Sab. sch., 1.25; Gilbert, Cong. Sab. sch., 7; Grinnell, Cong. Sab. sch., 11.82; Onawa, Cong. Sab. sch., for Turkey, 17.01; Tabor, Cong. Sab. sch., for Philippines, 30; Waterloo, Plymouth Cong. Sab. sch., 1.09; do., Sab. sch. of Union Cong. ch., 3, 73 57
Missouri.—Hamilton, Cong. Sab. sch., for Turkey, 8; Maplewood, Cong. Sab. sch., 14.76; Sedalia, 1st Cong. Sab. sch., 5.94; St. Louis, Pilgrim Cong. Sab. sch., for Sholapur, 30, 58 70

North Dakota.—Bordulac, 1st Cong. Sab. sch., .50; Grand Forks, Cong. Sab. sch., 3; Hillsboro, Cong. Sab. sch., 4; Hope, Cong. Sab. sch., 4; Max, 1st Cong. Sab. sch., 1.46; Maxbass, Cong. Sab. sch., 3, 15 96
South Dakota.—Geddes, Cong. Sab. sch., 2.28; Isabel, Cong. Sab. sch., 22.80; Meckling, Cong. Sab. sch., 3; Mission Hill, Cong. Sab. sch., 6.54, 34 62
Nebraska.—Crawford, Cong. Sab. sch., 3; Creighton, Cong. Sab. sch., 1.50; Geneva, Cong. Sab. sch., 5; Grafton, Cong. Sab. sch., 8; Grand Island, 1st Cong. Sab. sch., 10; Harvard, Cong. Sab. sch., 2.26; Lincoln, Butler-av. Cong. Sab. sch., 1.16; Loomis, Cong. Sab. sch., 14.30; McCook, Cong. Sab. sch., 8.95; Ravenna, Cong. Sab. sch., 21.75; Trenton, Cong. Sab. sch., 2.40. 78 32
Kansas.—Alma, Cong. Sab. sch., 11.68; Antbony, 1st Cong. Sab. sch., 4.10; Arkansas City, Cong. Sab. sch., 2.29; Ellis, Cong. Sah. sch., 3.19; Emporia, 1st Cong. Sab. sch., 10; Fredonia, Cong. Sab. sch., 2; Haven, Cong. Sab. sch., 3; Leona, Cong. Sab. sch., .80; Overbrook, Cong. Sab. sch., 4.42; Pittsburg, Cong. Sab. sch., 8.15; Tonganoxie, Cong. Sab. sch., 5; Topeka, 1st Cong. Sab. sch., 3. 57 63
Colorado.—Denver, Plymouth Cong. Sab. sch., 14.24; do., City Park Cong. Sab. sch., 9, 23 24

850 77

PACIFIC DISTRICT

Utah

Salt Lake City, Phillips Cong. ch. 100 00

Idaho

Aberdeen, Gnadenfeld Cong. ch. 2 00
American Falls, 1st Cong. ch., 9; Zoar Cong. ch., 3; Zion Cong. ch., 2, 14 00
Lewiston, Cong. ch. 2 00
Weiser, Cong. ch. 34 00—— 52 00

Washington

Edmonds, Cong. ch. 1 00
Lower Naches, Cong. ch. 3 64
Metaline Falls, Cong. ch. 2 60
Ritzville, Zion Ger. Cong. ch., 65; Philadelphia Ger. Cong. ch., 55, 120 00
Seattle, Prospect Cong. ch., 20; Fairmount Cong. ch., 12.40, 32 40
Tacoma, Park-av. Cong. ch. 1 50
Warden, Freudensfeld Cong. ch. 20 45—— 181 59

Oregon

Corvallis, 1st Cong. ch. 6 18
Lexington, Cong. ch. 3 00
Oregon City, Cong. ch. 5 63—— 14 81

California

Alpine, Cong. ch. 13 95
Alturas, Cong. ch. 1 50
Berkeley, 1st Cong. ch. 115 00
Ceres, 1st Cong. ch. 10 37
Claremont, Cong. ch., of which 20.07 for Africa, 142 96
Dehesa, Cong. ch. 1 55
Dinuba, Cong. ch. 25 00
Escondido, Cong. ch. 13 95
Fresno, 3d Ger. Cong. ch., 23; 1st Cong. ch., 10.94, 33 94
Hawthorne, Cong. ch. 3 10
Lawndale, Cong. ch. 3 81
Lodi, Ebenezer Cong. ch. 9 20
Long Beach, Cong. ch. 32 55
Los Angeles, 1st Cong. ch., 71.82; Messiah Cong. ch., 55.60; Olivet Cong. ch., 10.85; Plymouth Cong. ch., 7.75; East Cong. ch., 5.78; Bethany Cong. ch., 2.07; Colgrove Cong. ch., 1.76; Frank P. Bacon, 50; Friend, 1, 206 63
Oakland, Friend, for work among Armenians, 48 76
Pasadena, 1st Cong. ch., 62; Pilgrim Cong. ch., 6.56, 68 56
Petaluma, Cong. ch. 5 00
Pomona, Cong. ch. 25 50
Porterville, Cong. ch., for work in Turkey, 15 00
Redlands, Cong. ch. 51 50
San Diego, 1st Cong. ch. 51 60
San Francisco, 1st Cong. ch. 46 00
San Jacinto, Cong. ch. 3 32
Santa Ana, Cong. ch. 26 31
Saticoy, Cong. ch. 35 65
Sherman, Cong. ch. 5 27
Soquel, Cong. ch. 5 39
Tulare, Cong. ch. 5 61
Upland, Friend, toward support Rev. Watts O. Pye, 300 00
Whittier, Cong. ch., toward support Rev. C. A. Reed, 100 00— 1,406 98

Young People's Societies

California.—Dinuba, Y. P. S. C. E. 5 00

Sunday Schools

Arizona.—Prescott, Cong. Sab. sch. 8 70
Washington.—Cusick, Cong. Sab. sch. 60
Oregon.—Freewater, Federated Sab. sch. 3 75
California.—Ferndale, Cong. Sab. sch., 21.55; Long Beach, Cong. Sab. sch., 24.25; Los Angeles, Providence Cong. Sab. sch., for Mt. Silinda, 30; Palms, Cong. Sah. sch., .93; San Diego, Mission Hills Cong. Sab. sch., 12; San Juan Baptista, Cong. Sab. sch., 1.50; Stockton, 1st Cong. Sab. sch., of which 10 for Mt. Silinda, 16.10, 106 33

119 38

MISCELLANEOUS

Canada

St. Andrew's East, Mary L. Lamb, for Pangchwang, 30 00

Turkey

Constantinople, Greek Evan. ch. 8 80

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For sundry missions in part, 9,754 16
For enlargement of teachers' bungalow, Uduvil, 2,000 00
For village school buildings, Ceylon, 500 00
For Davis Kindergarten, Foochow, 100 00
For salary of substitute for missionary, Chihuahua, 300 00— 12,654 16

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer, 5,400 00

For Lucy Perry Noble Bible School Building, care Miss E. M. Swift, 800 00— 6,200 00

18,854 16

Additional Donations for Special Objects

Maine.—Fryeburg, Cong. Sab. sch., Helpers' Class, 5, and Willing Workers, 5, for church, care Rev. Thomas King, 10; Greenville, Mrs. Rebecca W. Crafts, for pupil, care Rev. R. A. Hume, 25; Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 168.83; Warren, Cong. Sab. sch., Prim. Dept., 8, and Y. P. S. C. E., 4, for work of native pastor, care Rev. R. A. Hume, 12, 215 83
New Hampshire.—Center Harbor, Friend, for student, care Rev. E. H. Smith, 5; Marlboro, Y. P. S. C. E., for native helper, care Rev. R. A. Hume, 10;

———, Friend, of which 350 for work, care Rev. C. M. Warren, 300, for evangelist, care Rev. Murray S. Frame, 200 for work, care Rev. Harold Cooper, 850, 865 00

Massachusetts. — Auburndale, Cong. Sab. sch., for Amanzimtote school, care Rev. A. E. Leroy, 20; Danvers, Maple-st. Cong. Sab. sch., Home Dept., for work, care Mrs. E. W. Felt, 10; Dedham, 1st Cong. ch., Allin Y. P. S. C. E., for work, care Rev. C. A. Clark, 15; East Northfield, Northfield Seminary Church Union, for school, care Miss Amy McKowan, 50; Haverhill, Abbie Welch, 2, and Harriet F. Welch, 2, in memory of Mary Welch, both for use of Rev. L. S. Crawford, 4; Holliston, 1st Cong. ch., Whatsoever Club, for use of Miss Bertha H. Allen, 20; Lincoln, 1st Cong. ch., Young People's Meeting, for work, care Rev. Edward Fairbank, 25; Northampton, Edwards Cong. ch., for hospital work, care Dr. and Mrs. F. F. Tucker, 50; North Billerica, Mrs. E. R. Gould, for use of Dr. H. N. Kinnear, 10; Otis, Mrs. James Richmond, for work, care Rev. J. F. Edwards, 5; Pittsfield, Mrs. William L. Adam, for pupil, care Rev. J. X. Miller, 16; Shrewsbury, 1st Cong. Y. P. S. C. E., for work, care Rev. E. H. Smith, 10; Worcester, Hope Cong. ch., for native pastor, care Rev. E. H. Smith, 30; ———, New England Chinese Sab. sch. Workers' Union, of which 300 for building fund and 150 for native preacher and Bible-woman, care Rev. O. S. Johnson, as a memorial to Miss Harriette Carter, 450, 715 00

Connecticut.—Elmwood, Cong. Sab. sch., for pupil, care Rev. A. H. Clark, 15; Hartford, Students of Hartford Seminary Foundation, through Paul E. Nilson, for use of Mrs. T. D. Christie, 75; Plantsville, Cong. Sab. sch., for work, care Mrs. L. S. Crawford, 29.67; Southport, Edward B. Sturges, for preachers, care Rev. W. B. Stelle, 200; South Windham, Y. P. S. C. E., for work, care Rev. E. H. Smith, 10; West Hartford, Cong. Sab. sch., Huntington P. Meech's Class, for scholarships in China, 30.25; Winsted, 1st Cong. ch., Mrs. Sara G. Williams, for work, care Dr. G. C. Raynolds, 100; do., 1st Cong. ch., union services, for work, care Dr. G. C. Raynolds, 23.45; ———, Mrs. S., for Kodaikanal school, 100, 583 37

New York.—Antwerp, Rev. F. A. Kimberley, for work, care Rev. E. H. Smith, 100; Brooklyn, Clinton-av. Cong. ch., Woman's League, for work, care Mrs. Lucius C. Porter, 168; College Point, Anna Schlesinger, for work, care Mrs. T. S. Lee, 15; Middletown, 1st Cong. Y. P. S. C. E., for pupil, care Rev. W. M. Zumbro, 15; Mindanao Medical Mission Association, for furniture and equipment for use of Miss Jane T. Taylor, 178.65; New York, Mrs. Edward J. Brown, of which 50 is for beds in hospital and 60 for Bible-women, Ceylon, 110; do., Franklin H. Warner, for student aid, care Rev. W. M. Zumbro, 100; do., John B. Clark, for do., 20; do., Elizabeth Fulton, for pupil, care Miss Clara H. Bruce, 6; Orient, E. D. Cahoon, for student work, care Mrs. W. S. Picken, 100. 812 65

New Jersey.—East Orange, H. A. Watt, for use of Mrs. T. D. Christie, 2; Westfield, George Weston, for work, care Miss Mary F. Long, 50, 52 00

Pennsylvania.—Norristown, Schwenkfelder ch., 20.75, Sab. sch., 23.78, and Y. P. S. C. E., 15, all for use of Miss F. K. Heebner, 59.53; Palm, Schwenkfelder Y. P. S. C. E., for work, care Miss F. K. Heebner, 10; Scranton, Mrs. Julia A. Sears, for work, care Dr. H. N. Kinnear, 2, 71 53

Ohio.—Columbus, 1st Cong. Sab. sch., for use of Rev. M. S. Frame, 25; Oberlin, Oberlin-Shansi Memorial Assn., for schools in Shansi, 540; do., Oberlin Kindergarten Training School, through Oberlin-Shansi Memorial Assn., for kindergarten equipment for school in Fenchow, 130, 695 00

Illinois.—Chicago, 2d Baptist ch., Chinese Sab. sch., for bed in hospital, care Dr. F. F. Tucker, 20; do., 4th Cong. Sab. sch., for native helper, care Rev. A. H. Clark, 18; do., Green-st. Cong. Sab. sch., Prim. Dept., for bicycle for A. R. Mather, 17.25; do., John S. and Helen Broeksmit, in memory of Eugenie Broeksmit, for work, care Rev. M. S. Frame, 50; do., Eva Righeimer, for use of Mrs. Percy T. Watson, 6, 111 25

Michigan. — Constantine, 1st Cong. Sab. sch., for memorial cot, care Rev. P. L. Corbin, 15; Dorr, Almon Gilbert, for use of Dr. H. N. Kinnear, 10, 25 00

Minnesota.—Hasty, Mrs. R. T. Ferguson, for hospital, care Dr. H. N. Kinnear, 2; Minneapolis, Plymouth Cong. ch., for work, care Rev. A. H. Clark, 96.50; do., Park-av. Cong. ch., Birthday Fund, for King School, care Miss C. R. Willard, 40.10; St. Paul, Plymouth Cong. ch., for use of Dr. L. P. Bement, 20; Silver Lake, J. S. Jerabek, for Bible-woman, care Dr. S. T. Sargent, 20, 178 60

Iawa. — Cedar Falls, Mary F. Hearst, nieces and nephews, for Bible-woman, care Miss F. K. Bement, 27 50

Missauri.—La Belle, Mrs. S. F. Johnson, for pupil, care Miss Annie E. Gordon, 25; Neosho, Friend, through Miss Agnes Fenenga, for industrial work, care Miss D. L. Dewey, .50; St. Louis, Mrs. H. F. Pratt, for pupils, care Rev. B. V. Mathews, 24, 49 50

South Dakata.—Dixon, Friends, through Miss Agnes Fenenga, for industrial work, care Miss Diantha L. Dewey, 17.16; Veblen, Dr. and Mrs. C. C. Hoagland, for bed in hospital, care Dr. F. F. Tucker, 15; Yankton, Agnes Fenenga, for industrial work, care Miss D. L. Dewey, 82.34, 114 50

Kansas.—Wichita, Albert A. Hyde, for Kodaikanal school, 100 00

Utah.—Salt Lake City, Phillips Y. P. S. C. E., for Bible-woman, care Rev. C. A. Nelson, 25 00

Idaho. — Boise, A. F. Heizer, for native preacher, care Rev. C. A. Nelson, 70 00

Washington.—Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10 00

California. — Claremont, Mrs. Helen G. Renwick, for work, care Rev. P. L. Corbin, 10; Fullerton, Mrs. J. E. Donaldson, for use of Miss C. B. DeForest, 5, 15 00

Hawaii.—Honolulu, Central Union Cong. Sab. sch., for use of Rev. M. S. Frame, 162 50

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